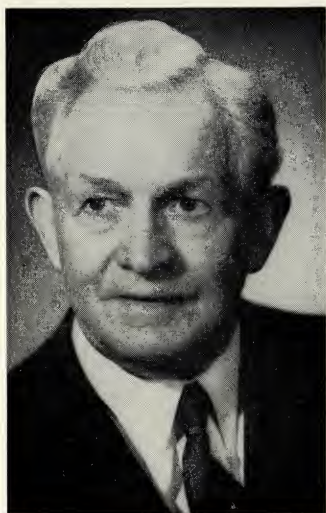




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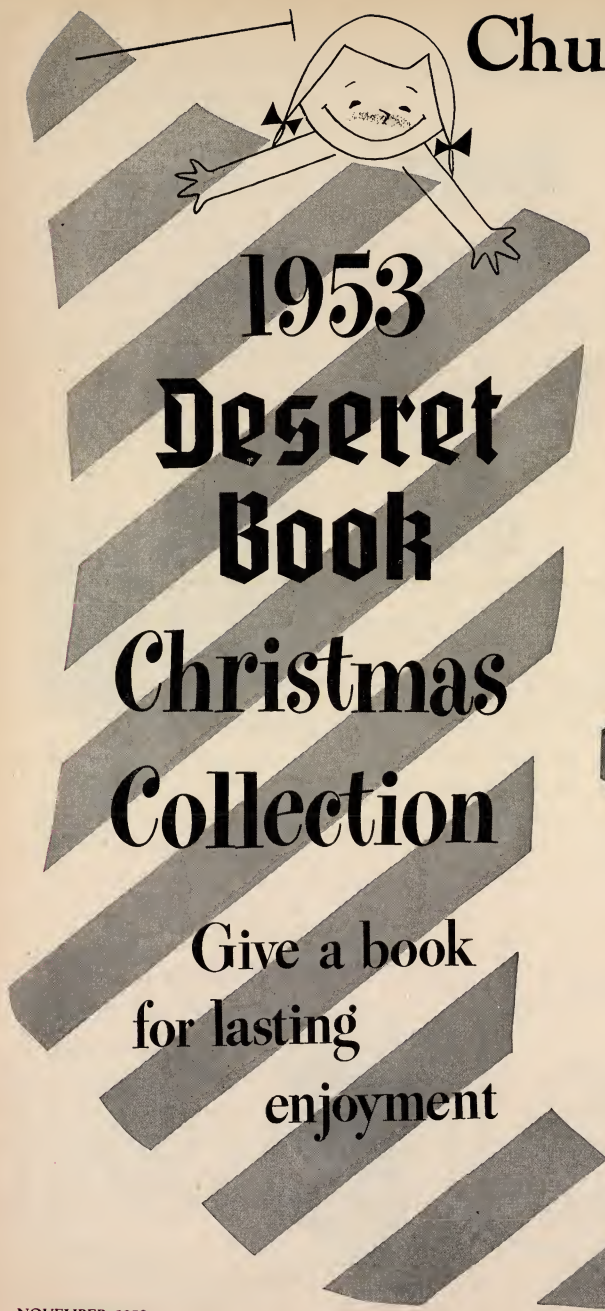
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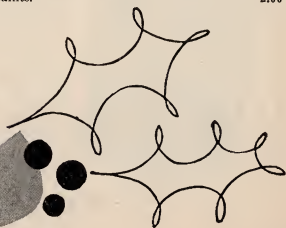


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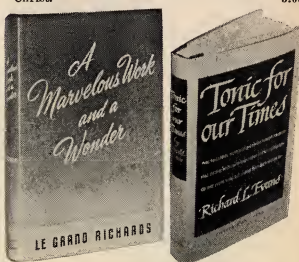
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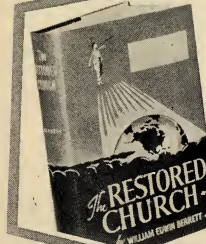
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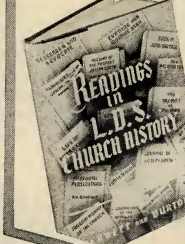


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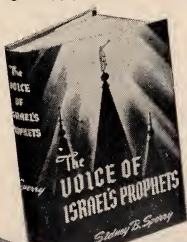
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by Dr. Franklin S. Harris, Jr.

ONE of the plants most sensitive to light and dark is the cocklebur. If the plant is exposed to 16 hours of light and 8 of darkness, no blossoms develop, but if the plant is given 15 hours of light and 9 hours of darkness, there are flowers within two weeks.

WITH proper agricultural methods volcanic soils which are subject to erosion may often be cultivated on slopes of 50 percent in Java and Central America.

CARVETH WELLS, lecturer and explorer, reports that the Malayan tree-hornbill has a beak a foot long, but because its tongue is so small, the bird has to throw its food from the tip of its beak up into the air for several feet to fall down the open mouth into its throat.

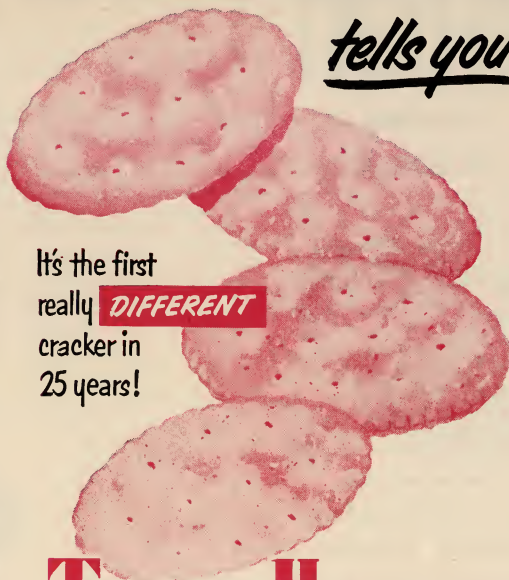
THE Egyptian Queen Nefertiti of the fourteenth century B.C. painted the under lids of her eyes green, while the upper lids, lashes, and eyebrows were blackened with kohl made of antimony applied with an ivory or wooden stick. The orange-red dye, henna, was used to color fingernails, toenails, the palms of the hands, and the soles of the feet.

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ON JUNE 7, 1938 the sea water near La Jolla, California, had increased in two weeks from a noticeable discoloration to a red approaching fresh blood. It was found that the red color was due to a dinoflagellate *Gonyaulax polyedra* Stein with about three million in each quart! W. E. Allen has also noticed water off the Washington coast colored a dingy, reddish brown due to a discoid diatom and a lighter brown elsewhere due to a plankton diatom.

NOVEMBER 1953

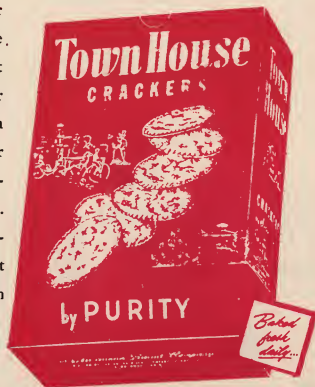
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GOVERNMENT IN TRANSITION

THE YEAR 1953 has seen the process of government in transition. It has been a turning point in world affairs since World War II.

In the United States of America, the Republican party and President Dwight D. Eisenhower came to power, ending twenty years of the New and Fair Deals. In the other great world power, Stalin died, was replaced by Malenkov as premier, with Molotov and Beria forming a triumvirate. Within four months Beria was out, and the world was aware of strange events in the Soviet Union. The Korean armistice in August brought respite if not solution and a new direction to affairs in Asia and throughout the world. The return to office of Adenauer in Germany, and the emergence of the West German Republic as the potential strong power of western Europe, gave fresh impulse to European unity as well as a new spirit. Hydrogen bombs in the hands of both east and west apparent in 1953, and the reported disclosure by a refugee Polish diplomat in New York of a Soviet timetable to "take the world" by 1970 could not displace the strong feeling that although the old problems remained, new faces and new hands were making some difference.

What was the difference? Was it more apparent than real? Was the game the same, with only, here and there, a new player in the world lineup?

A brief analytical look at the situation in the United States, while insufficient, may yet provide clues to the answer and to whether there is any, even slight, difference. Partisans in both US political camps, by September 1953, were making political "capital" of what they insisted amounted to the difference. Adlai Stevenson and Harry S. Truman addressed Democratic rallies in Chicago, with Martin Durkin and George Meany of the A.F. of L. echoing at key points. President Eisenhower and Vice President Nixon replied elsewhere. With favor to neither camp, may we attempt here the following "objective" outline. What is different in Washington?

1. The world atmosphere.

The cold war goes on but with a difference.

2. The domestic atmosphere.

The American people, reflecting Washington or vice versa, show a combination of wariness and confidence that is new. The wild fluctuations between myopic

by Dr. G. Homer Durham

VICE PRESIDENT,
UNIVERSITY OF UTAH

isolation and one-worldism seem to be gone. We are learning, like a child, that while the stove of world affairs warms the body, it may also burn the fingers. This realism is reflected in domestic affairs. Wheat and farm prices have dropped; the farmers know it; Secretary Ezra Taft Benson knows it; but realism rather than calamity-howling is the order of the day.

3. New Personalities—The "Politics" of Eisenhower.

Team play in administration; a slightly different methodology in departmental management; new personalities, true, from the business side, have made a difference in administration. There has been less fundamental change in Congress, although the death of Robert A. Taft will be felt in the next session. In the judiciary, the death of Chief Justice Fred M. Vinson gave Mr. Eisenhower a tremendous opportunity to change the spirit and atmosphere of both law and politics.

4. New Emphases in Policies.

There is no RFC in Washington. Tax amortization for new plants tends to shift economic interests in a more subtle way to the Bureau of Internal Revenue. However the BIR is now engaged in its door-to-door income tax survey, and the public likes it.

5. The Shift Away from "Crisis" Government.

Lindsay Rogers of Columbia first called attention to the modern phenomenon, world-wide, of "crisis" government in the early days of the dictators, more than twenty years ago. During 1953, Congress adjourned. What a feeling, to see Senator Wallace F. Bennett riding through Salt Lake City in his own Ford, without a necktie—and so on, for ninety-five Senators and 435 Congressmen throughout the nation. Administration could settle down to the job, and forget about the Hill—as could the country—during the late summer and autumn months. President Eisenhower spent August and September in Colorado. Fishing stories instead of crises came out of the Rockies. These things symbolized the most significant change in years. The incumbents, vacationing, were, of course, as much the

(Concluded on page 882)

THE IMPROVEMENT ERA



What's the finest part of the lettuce?

The HEART!

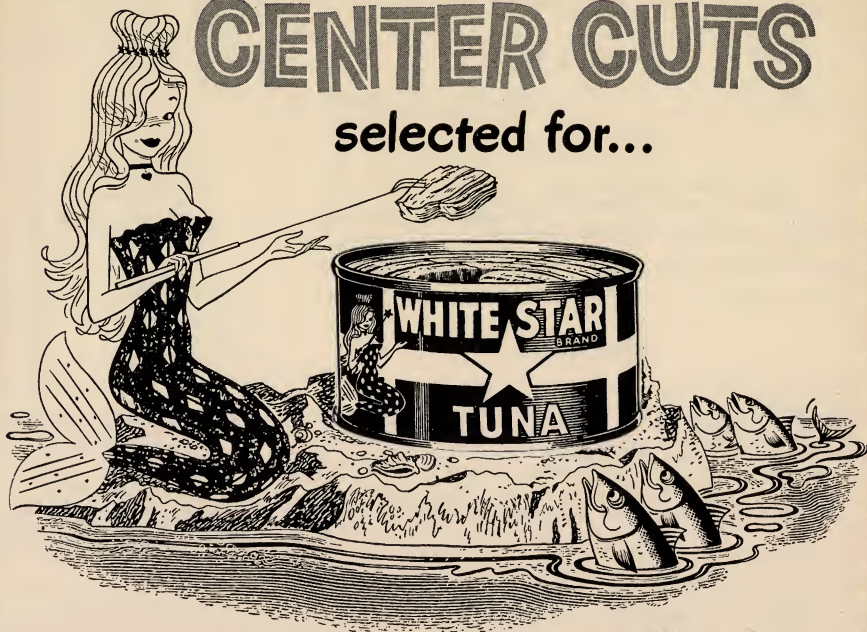


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The Cover

A full-color reproduction of the portrait of Sister Ruth May Fox, which was taken especially for THE IMPROVEMENT ERA by the Walter Lillian Studios, serves as the cover. This month, Sister Fox former general president of the YWMA, is one hundred years young.

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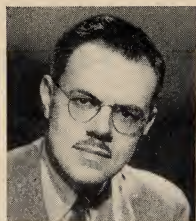
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THE IMPROVEMENT ERA

Three New General Authorities Chosen



Richard L. Evans

THE APPOINTMENT of three new members to the General Authorities occurred at the concluding session of semi-annual conference Sunday afternoon, October 4, 1953.

Elder Richard L. Evans, a member of the First Council of the Seventy since October 1938, was sustained as a member of the Council of the Twelve, filling the vacancy in that quorum occasioned by the passing of Elder Albert E. Bowen. Elder Hugh B. Brown was sustained as an Assistant to the Council of the Twelve. Elder Marion D. Hanks was sustained as a member of the First Council of the Seventy.

Elder Evans interrupted his college education in the fall of 1926 to accept a call to the mission field in Great Britain. There he served first as traveling elder, next as associate editor of the *Millennial Star*, and finally as secretary of the European Mission. Returning to Salt Lake City he continued his university training while being affiliated with the staff of Radio Station KSL. He soon became the announcer-producer of the Salt Lake Tabernacle Choir and Organ radio program, then in its infancy. Over the years he has gained a worldwide reputation for his work and for his "sermonettes" with this now Sunday morning radio half hour, many of which talks have been compiled into four books attaining national circulation.

Currently a member of the University of Utah board of regents, a former president of the university Alumni Association, at present he is president of the Bonneville Knife and Fork Club, and a past president of the Salt Lake Rotary Club. He has served as director of Temple Square since the summer of 1947.

(Concluded on page 822)



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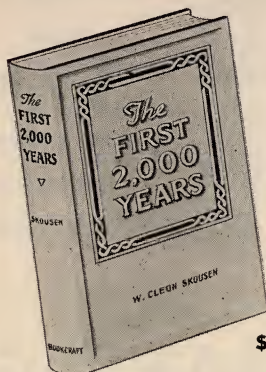
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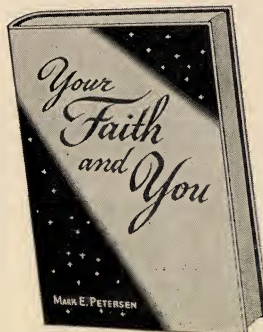
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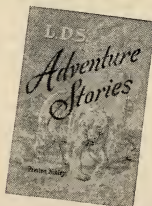
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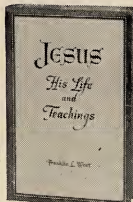
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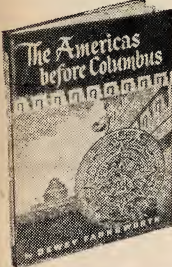
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

August 1953

14 THE FIRST PRESIDENCY announced the appointment of Elder Hilton A. Robertson as president of the Japanese Mission, succeeding President Vinal G. Mauss, who has presided over that mission for the past four years. This new assignment will mark the fourth mission for Elder and Mrs. Robertson. They served missions in Japan beginning in 1921 and were presiding there when the mission was closed in 1924. From 1936 to 1940 they served in the Hawaiian Islands, directing affairs of the Japanese Mission from those islands. They were called to open the Chinese Mission in Hong Kong in 1949, serving in China and later in San Francisco's Chinatown until early this year. The Japanese Mission now comprises work in Japan, the Philippine Islands, Hong Kong, and Korea.

15 THE appointment of Mrs. Helen Beth Woolley Henrichsen as general secretary of the Primary Association was announced. She succeeds Velma Hill who recently married Reed Lindsey.

18 THE annual all-Church softball tournament opened at Glade Park in Salt Lake City.

19 PRESIDENT David O. McKay arrived in Salt Lake City from his European temple sites-dedicating tour. The all-Church softball tournament entered its second day.

20 INSTITUTE and seminary personnel and other Church educators began a three-day conference at Brigham Young University.

Play in the all-Church softball tournament continued.

22 SCORES in the final games of the annual all-Church softball tournament:

Junior Division (Age 17 and younger)

Emerson 15; Weston 6 (first and second place).

Ogden Fifth 12; Bothwell 6 (third and sixth place).

Osgood 6; Layton Third 4 (fourth and seventh place).

Linda Vista 14; Jerome O (fifth and eighth place).

Senior Division

Tucson Third 14; Long Beach Fifth 8 (first and second place).

Provo Eleventh 9; Ogden Thirty-fourth 4 (third and sixth place).

Fairmont 5; Bennion 1 (fourth and seventh place).

Wellsville First 14; Plain City 3 (fifth [consolation] and eighth place).

Winners of the sportsmanship awards: Tucson Third in the senior division and Osgood in the junior division.

23 ELDER Harold B. Lee of the Council of the Twelve dedicated the annex to the chapel of the Tropic Ward, Panguitch (Utah) Stake.

25 THE fifth annual all-Church tennis tournament opened upon the courts of the Salt Lake Tennis Club.

29 LINN ROCKWOOD won the "A" division singles in the all-Church tennis tournament by defeating Jerry Glade. He joined Ed Pinegar and they defeated Jerry Glade and Hugh Brand for the doubles title. In the junior division, Bob Walkinshaw won over Hy Saunders. Lynn Olsen won the boys' championship from Chip Smith. Charles Rodman won the singles crown in the veterans' division by defeating Jay Eldredge; in the doubles matches here, Harold Bennett and Jerry Smith won over Ivan Walton and Leo Jacobson.

September 1953

4 ELDER J. Karl Wood, formerly a supervisor of seminaries in the education department of the Church, has been appointed Associate Director of the Institute of Religion in Logan. The appointment of Elder A. Ted Tuttle as a supervisor of seminaries in the education department of the Church was announced. At the time of his appointment, Elder Tuttle was director of the Church Institute of Religion, adjacent to the University of Nevada at Reno. His office will be in Provo at Brigham Young University. Elder Joy Dunyon, who has served as a supervisor of seminaries for a number of years, will continue in that position. His offices will continue to be at 40 North Main Street, Salt Lake City.

6 ELDER Lloyd R. Hunsaker, formerly second counselor in the Logan (Utah) Stake presidency sustained as first counselor to President Henry R. Cooper, succeeding Elder V. Allen Olsen. Elder L. Ray Robinson sustained as second counselor in the stake presidency.

8 PRESIDENT DAVID O. MCKAY reached the eightieth anniversary of his birth, enjoying the best wishes from his family, Church members, and community leaders. A noon luncheon honoring him and Sister McKay was given at the Hotel Utah under the sponsorship of the Salt Lake City Chamber of Commerce and the Salt Lake Rotary Club.

Gospel Ideals, selections from the discourses of President David O. McKay, was released as a publication of THE IMPROVEMENT ERA.

10 PRESIDENT Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Toadlena Branch, Southwest Indian Mission.

11 THE appointment of Mrs. Leone W. Doney as second counselor in the general presidency of the Primary Association was announced. She succeeds Mrs. Florence H. Richards, currently serving in the Great Lakes Mission, over which her husband Dr. Lorin L. Richards, presides.

12 ELDER El Ray L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the Fortuna Branch, Northern California Mission.

The First Presidency announced the appointment of Elder Asael T. Sorenson, mission president of the East Los Angeles (California) Stake, as president of the Brazilian Mission. He succeeds President Rulon S. Howells. President Sorenson was born in Rexburg, Idaho. He filled a mission to Brazil from 1940 to 1942. His wife is the former Ida Lorene Mason, and the couple have four daughters. Sister Sorenson and their girls will accompany Elder Sorenson to Brazil.

13 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the building of the Bountiful (Utah) Seminary.

Elder Harold B. Lee of the Council of the Twelve dedicated the chapel of the Burlingame Ward, Palo Alto (California) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Dillon Ward, Butte (Montana) Stake.

This was 100 percent (attendance) Sunday for the Sunday Schools throughout the Church.

THE IMPROVEMENT ERA

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Martha Meade's CHOICE APPLE PIE

Choose any one of the 5 toppings below for this sensational new apple pie. All delicious!

All measurements are level. Sift flour before measuring.

Measure into a large saucepan—

1 cup apple cider

1 cup granulated sugar

Bring rapidly to a boil. Then add—

6 cups peeled apple (6-7 medium apples, cut in eighths)

Cook, uncovered, over moderate heat just until apples are tender. Remove apples and to the remaining liquid* blend in—

1 tablespoon butter

1 tablespoon cornstarch, mixed with

1 tablespoon lemon juice

Bring to a boil and cook until smooth and thickened, about 2-3 minutes. Then add the cooked apples to the thickened sauce and turn filling into—

a baked 9-inch pastry shell

Place on top of filling—

a baked 8-inch pastry round

Press top down lightly then let stand until cooled slightly. Serve with desired sauce. 6 servings.

*There should be about 1½ cups liquid. If less than this amount, add cider to make up to 1½ cups.

Pastry

Measure into a mixing bowl—

½ cup shortening

3 tablespoons cold water

1 teaspoon salt

Blend together with fork until shortening is creamy and absorbs part of water. Then add all at once—

1½ cups sifted Sperry Drifted Snow Flour

Stir, with circular motion, until pastry holds its shape. Turn out on lightly floured board, pressing quickly into a smooth ball. Cut off about ¾ of the dough and roll out until it extends about ¼ inch beyond rim of a pie plate (9 inch diameter, 1¼-1½ inches deep). Fold pastry in half, lift quickly and place in pan. Unfold, and gently press in place with no air pockets beneath pastry. Prick bottom and sides of shell liberally with a fork to allow steam to escape during baking. Build up a fluted edge, or finish edge as desired. Bake 10-12 minutes in a preheated hot oven, 450°, or until shell is a rich golden brown. Roll the remaining pastry into a circle, 8 inches diameter. Place on a baking sheet and, using a fork, prick through the dough dividing it into 6 pie-shaped servings. Brush top evenly with thin cream. Bake 8-10 minutes in preheated hot oven, 450°, or until a rich golden brown.

Toppings

Orange Cream: Blend together and cook until thickened, stirring constantly: ¼ cup orange juice, 1 tsp. grated rind, ¼ cup sugar, 1 tsp. Drifted Snow Flour, 2 egg yolks and a dash of salt. When cold, fold into ½ cup whipping cream which has been beaten stiff.

Mincemeat Hard Sauce: Cream until blended; ½ cup soft butter or margarine and 2 cups sifted powdered sugar. Add ¼ cup mincemeat and beat well.

Fruited Hard Sauce: Use ¼ cup finely chopped candied fruits in place of the mincemeat.

Rich Lemon Sauce: Blend and bring to boil; ¼ cup sugar, 2 tsp. Drifted Snow Flour, 2 tsp. butter, 1 cup water, a dash of nutmeg and salt. Simmer 3 min. until thickened. Add 3 tsp. lemon juice and 1 tsp. grated lemon rind.

Cinnamon Candy Sauce: Add ¼ cup cinnamon "red hot" candies to Rich Lemon Sauce.

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Three New General Authorities Chosen

(Concluded from page 817)

Elder Evans married Alice Ruth Thornley in 1933. The couple have four sons, Richard L., Jr., 18; John, 15; Stephen, 12; and William, 9.

Elder Hugh B. Brown is a native of Salt Lake City, but spent his youth in the LDS settlements of Canada. He served as president of the Granite (Salt Lake City) Stake for nine years. In 1937 he was called to preside in the British Mission, and was there directing Church affairs when World War II broke out. During the war



Hugh B. Brown



Marion D. Hanks

he served as co-ordinator of LDS servicemen, working with fifteen assistant co-ordinators, who traveled among the thousands of Church members then in the service. He was reappointed to the British Mission in 1944, serving there as president until 1946. Then until 1950 he was professor of religion and co-ordinator of veterans' affairs at Brigham Young University. At that time he returned to private law practice. He was in Edmonton, Alberta, Canada, at the time of his call as an Assistant to the Council of the Twelve.

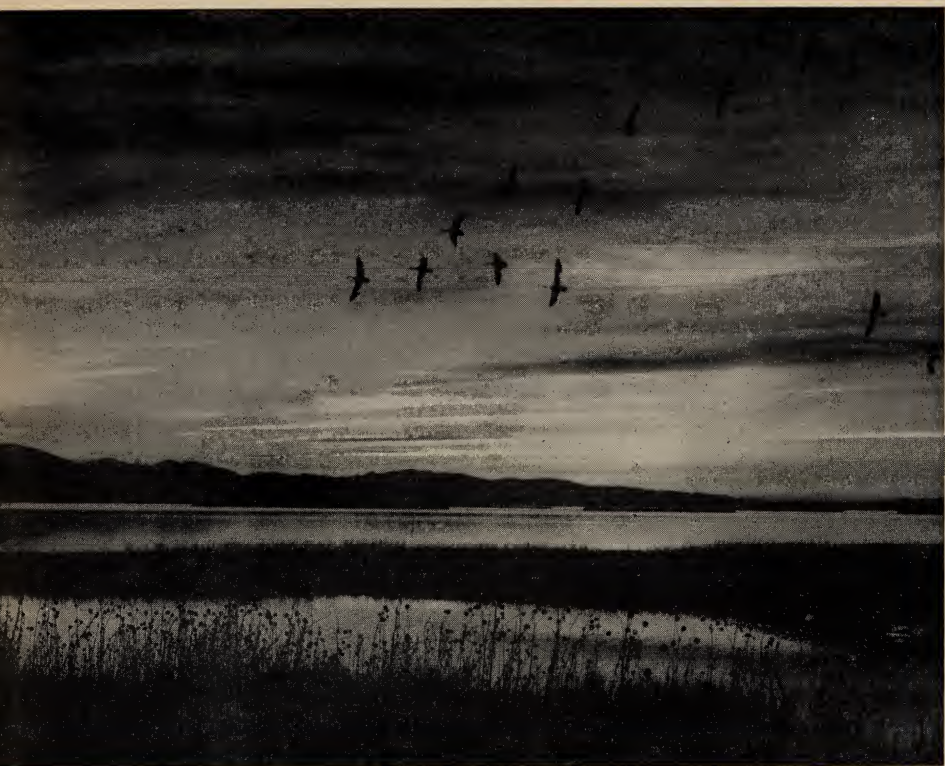
Elder Marion D. Hanks filled a mission to the Northern States from 1942 to 1944, and served in the US Navy from 1944 to 1946. He has been principal of the Salt Lake City West (high school) seminary since 1947 and has also been affiliated with the Institute of Religion at the University of Utah. He has been assistant director of the Bureau of Information on Temple Square since 1948, directing approximately 125 guides who tell the story of the Church to those who visit at "the Crossroads of the West."

While in the navy Elder Hanks met Maxine Christensen in Hawaii. He returned to the Hawaiian Temple in August 1949 to marry her. The couple have two small daughters, Susan Gay and Nancy Marie.

THE IMPROVEMENT ERA

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—Photograph by Hal Rumel

On Viewing Geese in Flight

*A*BOVE the city streets, thronged mile on mile,
They moved serenely, strung in single file,
Dependent not on earth . . . so high, so far;
No threat of alien forces seemed to mar.

Though prisoners of macadam and stone,
However jaded earth becomes in tone,
One still may breathe the freedom of the air;
Day's dawning brings renewal everywhere.

Be connoisseurs of skies; emerge from sod;
View sunsets painted by the hand of God.

by Inez Sheldon Tyler

By Hallie Holmes



HOLIDAY EVE AT GRANDMA MEADE'S

By Vonna Hicks Adrian

HER house guests sent to bed at last,
Now Grandma Meade is in command
Of her own place again. All day
Those grown-up girls had bossed her,
banned

Her from her kitchen with a shove:
"Please, Mother, go sit down!" Let us
Cube bread for stuffing and bake the pies!
Why should you have all this fuss

"And bother? That's why we are here.
Now go sit down!" They needed her,
It seemed, to answer, "Where d'you keep
The sieve?—the wooden spoon to stir

"The sauce?" But that was all. So now
At ten till midnight, calico
Apron covering "company" black,
The sculptor shapes her icebox dough

And sets her breakfast rolls to rise,
Those big, soft cinnamon buns with sweet
White frost on top will turn the trick
Tomorrow morning! Such a treat

No one but Grandma can provide.
And so she kneads and hums. Aglow
With pride in craft is Grandma Meade,
An artist in her studio.

PURPLE HEART

By Alma Robison Higbee

A SYMBOL of his bravery, they said,
But I remember him with laughing eyes
And see the meadow where his feet have
sped
As he and his dog played under these
peaceful skies,
The little black dog that will ever be a part
Of the boy who fought . . . and won a purple
heart.

No longer a need to wait for the postman's
call.
I shall not write that the little brown wren
is back,
And yet, I wait for his footsteps in the hall
Though the house has grown as sad as each
day's lack,
For purple hearts are lonely, useless things
For eager boys whose youthful dreams had
wings.

GRANDFATHER PLANTING BULBS

By Jane Merchant

HE is as dry and withered as the brown,
Dry, withered bulbs he places in a row
In the soft earth, pressing them gently down,
Sharing a secret bulbs and old men know.

Aware he may not see them at the hour
Of bloom, he rests content, his slow task
done,
Knowing that earth is kind, and life will
flower
From withered husks, triumphant in the
sun.

RETURNING PILGRIMS

By Pauline Tyson Stephens

THE pear tree strewed our pathway
With myriad snow-white petals;
The old gate, swinging outward,
Clanged music with its metals.

The daisies in the garden
Danced in wild elation;
The willows waved green pennants
In joyous celebration.

From all its sunlit windows
The old house smiled its yearning
To share its rest and comforts
With pilgrims now returning.

KEEPSAKES

By Emily Cook Deaver

I FOUND upon my closet shelf,
Deep in the dark, a little elf—
A button box filled to the brim
With memories that had grown dim.
And when I took it down to see
Perhaps if there were two or three
Buttons that I could use that day,
I spread them out in proud array
There on the table near my chair.
Their magic seemed to fill the air.
They weren't just buttons of days past,
But symbols of the things that last;
Each silent button seemed to say:
"Don't ever, please, throw me away."
I sat until the fire burned low;
My heart warmed with the inward glow
Of happy memories growing dear
And golden with each passing year.

AUTUMN BOUNTY

By Eunice J. Miles

AUTUMN is the syrup-cup
Of summer's opulent glory,
Earth's final crowning gesture
Before bleak winter blows.
The slow ripe days enthrall us
And lull us into dreaming
That time will never shape the corpse
Of silent bitter snows.

THE LAST ONES

By Geneva I. Oldroyd

I BROUGHT in the last of the "mums," to-
day,
Out of the rain and the snow.
I had left them, long, in their garden place,
For they're happier there, I know.

But now that storm and cold must come,
Since it's late in the month and the year,
I must bring them in; great armfuls, at
last,
For their beauty brings comfort and cheer.

WE had no turkey yesterday,
No pumpkin pie, and such,
But seems to me, I'm glad to say
We had just twice as much.

We had the family, safe and well,
Dear friends to say hello,
A fire to cheer us, keep us warm,
And time to watch the embers glow.

An open Bible, a time for prayer,
The freedom and the choice
To sit quietly and meditate
Or if moved, lift up our voice.

Unafraid to worship God
Aloud, yes, any way.
I'm thankful for that privilege,
On each Thanksgiving day.

SONNET FOR AN EMPTY WHEEL CHAIR

By Nacella Young

TAKE down the pictures from the bed-
room wall
And burn the scrapbooks. They have
served their day,
Having proved the stricken body is not all,
And lay the childish storybooks away.
He learned to read, at least, who could not
run,
And so roamed desert, sea, and colored
places
And sent his mind to fly above the sun
And looked on ancient and historic faces.

Since there's survival, he will look for one
No longer by the heavy body bound,
Who set the measure for the world he led.
Courage is courage, and a thing well done
Is worth a brother's handclasp, whether
found
In White House walls or on a farmhouse
bed.

FIRESIDE FANTASY

By Ethel Jacobson

LET'S sit by the fire and lazily dream,
Here where the bright flames leap and
gleam,
Snug as two bugs in the best Beauvais,
Munching our cookies, toasting our—hey,
What are you scrambling up for now?
The paper is burning, anyhow,
And in just a moment I'm sure, my pet,
The kindling will catch—if it's not too
wet,
And even the logs—if they're not too green
And you've left enough air spaces in be-
tween.

Sit by the fire, feet on the fender,
Cosily talking, merry and tender.
But now it's the bellows you man—in vain.
You jiggle the damper with might and main.
You wield the poker—and every poke
Nets a film of soot and a cloud of smoke
And a shower of sparks that is brave to
see.

But is anything burning? Only me
Who wanted to sit by the fire and dream
And watch as the bright flames leap and
gleam—
And I will, when I find some bright cub
Scout
To build one for me that won't go out.

THE IMPROVEMENT ERA



Gospel Ideals*

by President David O. McKay

Love of God and of his righteousness is shown not in words but in works.

* * * * *

... the gospel of Jesus Christ is the crucible in which hate, envy, and greed are consumed, and good will, kindness, and love remain as inner aspirations by which man truly lives and builds.

* * * * *

One outstandingly distinguishing feature of this Church is divine authority by direct revelation.

One of the greatest benefits derived from meeting together is the experiencing of new and uplifting thoughts and feelings. These thoughts and feelings are not always those expressed by the speaking. Words do not convey thought—they only call up thought; but those who, while listening, experience new thoughts or noble feelings always derive one of the greatest blessings that come to those who meet together.

* * * * *

Peace is not found in selfishness, but in striving to help make the world better and happier.

* * * * *

I commend to you . . . the virtue of self-mastery, if you would fulfil the true measure of your life in subduing, in order to realize the ideal, the spiritual development of your soul.

* * * * *

... too many of our young folk respond to the call of the physical because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept

in mind that that which is most worth while in life requires strenuous effort.

* * * * *

One of the most deadly weapons of warfare is the poison gas. Slander is to a child's confidence in Church authorities in undermining character, what poison gas is to the physical body. Now that is putting it strongly, but I believe it is true.

* * * * *

I appeal to youth to be courageous in maintaining the moral and spiritual values of the gospel of Jesus Christ.

* * * * *

I have said to teachers on more than one occasion: If you will give your classes a thought, even one new thought during your recitation period, you will find that they will go away satisfied. But it is your obligation to be prepared to give that new thought.

* * * * *

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and feel an inspiration every time he looks at his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. And fathers, even the poorest of us, from a financial standpoint, may so conduct our lives as to be able to give our sons a good name.

*Excerpts from the book *Gospel Ideals* by President David O. McKay.

The Editor's Page

Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

WHAT ARE PASTORS AND EVANGELISTS?

Question:

"Why do we not have pastors and evangelists in the Church as mentioned in the Prophet Joseph Smith's thirteenth Article of Faith? If they are other names for bishops and missionaries, why then don't we call them such?"

Answer:

THE DICTIONARY definition of a pastor is a correct one even from our understanding of this term; it is "a Christian minister who has a church or congregation under his official charge." The term pastor does not refer to an order in the priesthood, like deacon, priest, elder, seventy, and so on, but is a general term applied to an officer who presides over a ward, branch in a mission or a stake, and it could even be applied to a president of a stake. There are several references to pastors in the Old Testament, particularly in the Book of Jeremiah. I quote one or two of these showing that this is a general term applied to the priests and teachers in Israel, and not to an order of the priesthood:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jeremiah 3:15.)

"For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." (*Ibid.*, 10:21.)

"As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee." (*Ibid.*, 17:16.)

From these passages you will see that it is clear that the Lord has reference to the priests and rulers over the children of Israel and not to an order, or office, in the priesthood. The Prophet Joseph Smith was following Paul's expression (Eph. 4:11) and had reference to those who had jurisdiction over the flocks (Jer. 23:1-2), or branches of the Church. We can say truthfully that a bishop is a pastor; so is an elder who has charge of a branch of the Church, or a president of a stake who has direction of a number of wards and branches.

According to the dictionary and the generally accepted view of the word, *evangelist*, it is "a preacher who goes from place to place holding services especially with a view of church revivals." He is a "preacher of the gospel." The term, *evangel*, means gospel, or good news.

Now consult your dictionary* further and you will find this: "A Mormon officer of the Melchizedek or Higher Priesthood, whose special function is to bless." After reading this, turn to page 381, Volume 3, of the *Documentary History of the Church*, or to *Teachings of the Prophet Joseph Smith*, page 151, and you will find the Prophet's explanation in relation to the evangelist. In case you do not have these books I will quote the passage for you.

"An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessings unto his sons."

*See Funk & Wagnall Standard Dictionary.

Joseph Fielding Smith



A group of girls and leaders from Liberty Stake enjoying one of the first summer camp outings.

YWMIA—An Organization to Build Testimonies

by *Martha C. Josephson*

ASSOCIATE MANAGING EDITOR

WHEN on November 28, 1869, Brigham Young encouraged his daughters to establish a Young Ladies' Retrenchment Society, later to become the YWMIA, he received inspiration that has touched the lives and molded the hearts and minds of innumerable thousands of the young women of the Church. During the organizational meeting, President Young said, in part, "There is need for the young daughters of Israel to get a living testimony of the truth.*** More testimonies are obtained on the feet than on the knees. I wish our girls to obtain a knowledge of the Gospel for themselves. For this purpose I desire to establish this organization and want my family to lead out in this great work."¹

When news spread of the organization in the parlor of the Lion House, interested young women organized similar societies in their wards. The growth of the movement was a gradual one, blossoming from the seed planted November 28, 1869. Lona Pratt, who lived in the Nineteenth Ward, learned of the organization and called the girls in her area together and organized a Young Ladies' Retrenchment Society. And the work

spread, with the resultant mushrooming of associations throughout the Church.

These organizations selected their own officers, chose their own courses of study, and were separate entities, having no relation to each other. President John Taylor saw the need for a guiding hand, so in June of 1880, he called Elmina S. Taylor to become general president of the YWMIA. It was with genuine hesitancy that she and her counselors, Margaret (Maggie) Y. Taylor and Martha (Mattie) Horne (later to become second general president as Martha Horne Tingey), took their office as directors of all the Young Women's associations, with Louie Wells as secretary and Fanny Y. Thatcher as treasurer. Their inherent humility is reflected in the admonition they gave to their stake and ward leaders: "When young lady officers are asked to preside or to sit upon the stand, they should accept such invitation, no matter if it be a trial." Eventually others were called to assist in the work of directing the Mutual; they were first called "aids," and later the general board. The general organization was still rather a flexible one since there were no formal meetings of the general presi-

dency and aids until September 6, 1891 when the report was made, "The general officers of the YLMIA met for the first time in the capacity of officers meeting. . . ."

At first the YWMIA met in one group, but by 1909 it was decided that more effective work could be done by dividing the groups into a junior and a senior section, with lesson guides suitable to each age level.

Also in the beginning the Mutual was strictly a winter program, although from the outset the wards and stakes were concerned with the young women who were left without guidance during the summer months. The stake workers wrote in to the general offices, urging summer activity. The stakes were encouraged to make their own plans and submit them to the general board for

(Continued on page 855)



The sleeping quarters of the girls at summer camp.

¹Susa Young Gates, *History of the YLMIA*, Deseret News Press, Salt Lake City, Utah, 1911, p. 9.
NOVEMBER 1953



Ruth May Fox (center) with her family: front row, left to right, Beryl F. Evenson, Ruth C. Taylor, Vida F. Clawson, Florence F. MacKay; back row, Feramorz Y., H. Lester, Frank H., Leonard Grant, George J., and Jesse M.

Ruth May Fox—A True Daughter in Zion

by Lucy Grant Cannon

FORMERLY GENERAL PRESIDENT Y.W.M.I.A.

Sister Fox, beloved leader and friend, where is there another such as you?

Your life and your words have been a constant inspiration to thousands upon thousands of the youth of Zion, your friends, and your large posterity.

You were born of parents who rejoiced in the gospel of Jesus Christ, and the testimony which was theirs was yours also at an early age.

Your soul's desire has been to see "Zion in her beauty rise," and your life has been dedicated to help in building the kingdom of God on earth.

"Born in obscurity, reared in poverty" but rising through all the vicissitudes of toil, pain, and sorrow to a pinnacle of majestic eminence you have reached a place among the truly great.

We love you, we honor you and hold you in high esteem. We know that your name is written in the Lamb's Book of Life and that each generation as long as the earth stands will remember you: a daughter of Zion, who fought the good fight and who is entitled to reap the reward of those who served and loved the Lord.



At the age of three years.



As a young lady in her teens.

EACH month as my *Reader's Digest* comes I usually look through the contents, find the "Most Unforgettable Character" sketch and read that first.

I seldom read the article without thinking, "I know many unforgettable characters, and the one woman I would like to see in this magazine is my dear friend, Ruth May Fox, the most wonderful woman I have ever met."

I have known Sister Fox since childhood. My dearest friend as a child was Verna Young. Her father's brother lived across the street from the Fox home, and many times as a little girl I went with Verna to visit her cousins, and we would go over to the Fox home to play with Sister Fox's daughter, Daisy. Even though

THE IMPROVEMENT ERA

Highlights in the Life of Ruth May Fox

By Feramorz Y. Fox

19 years growing up.
40 years rearing a family.
19 years an officer in the Primary Association.
42 years an officer in MIA.
26 years a missionary-guide on Temple Square.
31 years with Red Cross.
12 years with Travelers Aid.
12 years of active political participation.
8 years on the board of the Deseret Agricultural and Manufacturing Association, and some years in the Utah Woman's Press Club, The Reapers Club, the Social Welfare League, and the State Historical Society, in addition to others.

209 years

This activity adds up to more than a couple of centuries. The amazing thing about it all is that Ruth May Fox was rarely a mere figurehead or a statistic. She exemplifies active participation. She grew up amidst work and duty. She walked beside the wagon while others rode; she worked in the factories; she bore children, a dozen of them, and cooked and sewed and scrubbed for them and nursed them; restrained, directed, taught, and inspired them; "allured to brighter worlds and led the way."

She was not merely an officer in the ward Primary; she prepared the lessons, taught the classes, and added noticeably to

the enrolment from her own home. In politics she campaigned. In MIA she did committee work, wrote lessons, visited stakes and wards, and had her share of assignments to places remote and difficult to reach.

In Red Cross and Travelers Aid she nursed in homes during the flu epidemic; rolled bandages during war, and fed and entertained soldiers passing to and from the camps.

On Temple Square she taught thousands, corrected misunderstandings, allayed prejudice, and won friends for her religion and her people.

In retirement she uses time profitably. She listens to the newscasts, is quite aware of what goes on in this troubled world, reads by the hour, remembers friends who are confined at home and visits them; is regular in attendance at sacrament meeting.

She doesn't count her descendants; she knows them, visits with them, and takes delight in the steady increase in numbers. As this goes to press there are 230, but the reader will do well to add one or two likely to be reported in the next mail.

Having fully filled the measure of her creation she is happy in life and is ready for occupancy of one of the mansions in her Father's house. But unless restrained by some greater duty, it is safe to predict that she will use it only as a place from which to start.

I was very small, Sister Fox made a real impression on my mind. I thought she was the busiest, most capable person I had ever seen; she seemed to have endless energy.

Years passed, and I was a young mother chosen to be a member of the YWMA general board. At the first meeting of the board which I attended I looked around in awe. Most of the women I knew, some intimately, others just slightly. I felt meek and humble meeting with these older, experienced workers. At that first meeting I decided that Ruth May Fox was the most outstanding member of the board; and she should be my pattern; she was a born leader. She had the qualifications of leadership for a Church organization. She was a true Latter-day Saint; her testimony was unshakable. She loved the gospel, and her happiness in life came from service in her Church.

She had been associated in the MIA from its inception and was ready to accept any suggestion which would facilitate the work.

She was full of ideas. She had an alert mind, and it was in constant use. She named the Gleaner Girls; she wrote the words for a score of songs. The one which has become world-wide, "Carry On," was written for a Sunday evening service given by M Men and Gleaners in the Tabernacle in 1930.

She has the most remarkable



Sister Fox dressed for pioneer celebration in 1947.

(Continued on page 842)

NEW APPROACHES TO BOOK OF MORMON STUDY

by Hugh Nibley

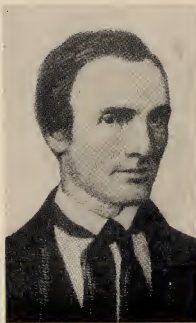
PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

PART I SOME STANDARD TESTS

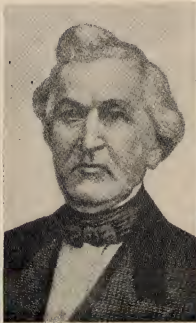
IN the short time since the appearance of two series of articles in the ERA under the titles *Lehi in the Desert* (1950) and *The World of the Jaredites* (1951-2),¹ a number of important discoveries and significant studies have come forth, bringing new and surprising light to the study of the authenticity of the Book of Mormon. By a fortunate coincidence, the new materials are particularly pertinent to answering the objections of those critics of the Book of Mormon who have found the above-named studies hard to accept. But before we take the cover off, we must remind the doubters of certain responsibilities.

It would seem that those who would attack the Book of Mormon are now forsaking the dangerous ground of tangible and objective evidence to set up their artillery on the eminence of moral and philosophical superiority. Their arguments are of a sweeping and general kind and suffer from the fatal weakness of overlooking entirely the well-established rules of textual criticism. Since these rules seem to be virtually unknown to many, yet have a vital bearing on the problem of the Book of Mormon, a few words illustrating their application are not only in order but also long overdue. So the discoveries must wait until we have settled some preliminary points.

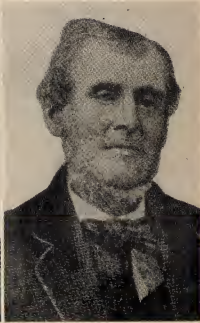
One of the best-established disciplines in the world is the critical examination of written texts to detect what in them is spurious and what is genuine. The revival of learning came with the discovery of quantities of ancient documents resurrecting the glories of classical antiquity, but not one of these manuscripts was an



Oliver Cowdery



David Whitmer



Martin Harris

THE THREE WITNESSES TO THE BOOK OF MORMON

original; all without exception were copies of copies. For four hundred years the main business of "scholarship" has been to produce from the materials at hand texts which would most closely correspond to the lost originals, sifting the true from the false by a strenuous and exacting discipline.² With the accumulated wisdom and technical experience of centuries it should be possible in our day—as it should have been in Joseph Smith's—to give the Book of Mormon the full treatment. It seems strange that such a controversial book should never have been subjected to a systematic application of the rules of textual criticism. That may be because textual critics are very few and have always thought they have had more important work at hand, but whatever the reason, the fact is that all criticism of the Book of Mormon in the past has been suspiciously superficial.

To illustrate this claim and not to undertake a thorough investigation at this time, let us briefly apply to the Book of Mormon the main rules

put forth by Friedrich Blass in his classic work on hermeneutics and criticism, which remains the "standard work" on the subject.³ The rules given by Blass are all obvious enough to experience and reflection, but every one of them is a stumbling block to the superficial critic, and they have all been scrupulously avoided by those attacking the Book of Mormon.

To begin with, says Blass, "We have the document, and the name of its author; we must begin our examination by assuming that the author indicated really wrote it." You always begin by assuming that a text is genuine.⁴ What critic of the Book of Mormon has ever done that? One can hear the screams of protest: "How unscientific! How naive! How hopelessly biased!" Yet to the experience of the centuries Blass adds perfectly convincing reasons for his shocking rule. It is equally biased to accept or reject a text at first glance, but still one must assume at the outset that it is either spurious or genuine if one is to make any progress.

As Jacoby, the foremost authority

¹Numbers refer to bibliography at end of instalment.

on Greek historical writing, observes, "No great historical writing was ever produced *sine ira et studio*"—in other words, without partiality—one must take a stand on something if one is to lift or move anything. An open mind is not a mind devoid of opinions, but one that is willing to change opinions in the face of new evidence. If we must assume something about the authenticity of the Book of Mormon at the outset, why not assume that it is false, as its

a lucky coincidence, devoid of any real significance. But if I assume that it is true, then any suspicious passage is highly significant and casts suspicion on the whole thing, no matter how much of it is right.

Whoever refuses to accept the original claim of a document's origin, "is under obligation" says Blass, "to supply in its place a credible explanation" of its origin. In doing so, he warns us, we must be on our guard against "assuming the existence of forgers

hypothesis is to be put aside without hesitation in favor of the simple appeal to the actual remains of the writer."⁶

Even in explaining mistakes and blunders in a document, we are told, fraud is always the last theory to turn to, for forgery "must always be based on the assumption that we are dealing with vicious jugglers and coiners, to whom the critic, whenever it suits his interest, imputes a degree of cunning equal to his own. In reality such a breed of forger is simply a product of fantasy, a race of spooks with which the critic peoples his world, and which are at his disposal when and as he wants them, taking every form, like Proteus, which occasion demands, appearing now as stupid idiots and now as incredibly sly deceivers. Before the sober eye these ghosts vanish."⁷

Now is not this sly but ignorant forger who never existed the very image of the "Joseph Smith" who is now being put forward as the only possible explanation for the Book of Mormon?

The critics who think they have at last found a plausible explanation for the book have simply fallen into the oldest booby trap of all, the one which the critic, according to Blass, must avoid before all others as the easiest but silliest solution of the problem.

But how can we be certain about anything in criticising the Book of Mormon? To this Blass gives us the answer: the nearest we can get to certainty, he says, is when we have before us a *long, historical* document, for it is "improbable in the highest degree, and therefore to be regarded at all times as inadmissible . . . that any forger coming later (than the pretended date of authorship) can have the knowledge and diligence necessary to present any *quantity* of *historical* data without running into contradictions." In this, the one sure way of detecting a falsifier, according to our guide, "is by those things which he cannot well have succeeded in imitating because they were too trifling, too inconspicuous, and too troublesome to reproduce."⁸

In *Lehi in the Desert* we said: "The test of an historical document lies, as we have so often insisted, not in the story it tells, but in the casual details that only an eyewitness can have seen." It is in such incidental and inconspicuous details that the

(Continued on page 859)



Sheet gold ornament over ten inches long from Vasca, Peru.

critics regularly do? Because, says Friedrich Blass, once you assume that a document is a fake no arguments and no evidence to the end of time can ever vindicate it, even if it is absolutely genuine. Why is that? Because "There can be no such thing as an absolutely positive proof."⁹ The only certainty lies in the negative; for example, if we know for sure that a crime has been committed by a woman, the negative fact that he is *not* a woman completely exonerates any suspect; but on the other hand the fact that one is a woman proves neither guilt nor innocence. The reader cannot produce absolute proof that the dollar bill in his pocket is genuine; it may look all right even to the trained eye and still contain minute evidence of counterfeiting which escape the expert; but if there is anything obviously wrong with it, we then have absolute proof that it is counterfeit. We can never prove absolutely that the Book of Mormon is what it claims to be; but any serious proven fault in the work would at once condemn it. If I assume the Book of Mormon to be fraudulent, then whatever is correct in it is merely

who are at one moment so clever and adroit as to imitate the writing of Plato or Demosthenes with deceptive skill, and in the next moment are so idiotic and stupid as to let themselves get caught red-handed in the most colossal blunders. Nor is the existence of forgers of genius believable, nor of highly gifted writers who are at the same time completely uninformed, such as those to whom the *Phaedo* and the gospel of John have been attributed. All this sort of thing represents no true cause, and any explanation that requires such an



Thin sheet gold mummy mask from Peru.

NO MAN IS SAFE

by Dorothy Clapp Robinson

TODD EDMUNDS came awake fighting. Why couldn't he remember the rest of that sentence? It had bothered him all night. "No man is safe." Now what the dickens? It was something Dad Peterson had quoted when they had been discussing security.

The silence was ripped by the howl of a coyote. Todd's nerves jumped. Something soft touched his cheek. Then another and another. He sat up abruptly. Great day in the morning! Snow. He might have guessed. When he had crawled into this sleeping bag the night before, the sky had been a galaxy of bright stars. He and five other young men had come to the "lavas" to get wood. Now what would they do? It was still too dark to see his companions, but he could hear their breathing. Lamar was snoring lightly. Hum-m. Facing him was going to be something. Todd found his flashlight and looked at his watch. Four a.m. and blacker than a black cat at midnight. Well—nothing could be done now. He shook his head—that phrase kept coming—no man is safe.

He waited for more flakes. Why was Lamar always right? He had predicted trouble.

"Why does it always happen to me?" he whispered to himself. Well, they shouldn't have wasted their time yesterday afternoon.

But sleep was gone, and nerves grew jumpier. Finally Todd pulled himself from his blankets. He built a fire and started breakfast. The smell of the fire and food awakened the boys.

"We'd better start for home as soon as it is light," one of the boys suggested, "load or no load."

That was exactly what Todd had first thought, but now he snapped, "We are not going home without a load, if we have to stay here another night."

The boys shifted uneasily. This was not the Todd they had tramped with yesterday. Lamar voiced his



... planning as he went he notched a groove near the butt of each post and a shallower one at the small ends. . . .

"Gee," Lamar muttered, stirring from his apathy, "I didn't know you knew so much."

objection. "We can't stay. It is too dangerous. We might get caught out here. I cut enough yesterday for a small load."

The reference to yesterday was painful. The other boys had known better than waste time so late in the season! Todd hadn't known. Now the payoff had come.

"Could we start loading before daylight?"

"We can try." Anything was better than standing around. They built a huge fire and by its light helped Lamar load the cedar logs on his wagon. They decided to make the other load of limbs they could gather rather than spend time cutting new trees.

Eventually a reluctant daylight gave impetus to their work. Occasionally a flurry of large, lazy snowflakes swept undecidedly over the basin. Bob and the other boys worked with set lips. After a flurry that was longer than usual in passing, Lamar threw down his ax. "I'm going home," he announced. "Anyone riding?"

The boys looked to Todd. He looked about uncertainly. A grayness had settled over the landscape.

"Bob," he asked abruptly, "is that a danger signal?"

"Could be."

"Okay. Harness the horses."

The boys sprang to obey. Todd gulped when he saw their eager-

THE IMPROVEMENT ERA



ness. Lamar's load was lashed with a log chain and rope, with the bedding and grub box on top.

"Let's cut through," Bob suggested, when they were ready to leave.

"No, sir," Lamar protested, "it is too dangerous for the little time we would save—if any."

"I've driven it with Dad. If we make the county road before the storm breaks, we are reasonably safe."

Lamar's chin went stubborn. "Cut through and start something you can't finish."

But the other boys were with Bob. Anything to get out of this place. Todd's was the deciding vote. All against one should be proof—but Lamar had been right about yesterday's fiasco.

"We'll cut through."

They followed the road for about a mile, but when it turned to make a wide sweep Bob, who was driving



lead, turned his team up a steep rise and headed east. Lamar followed reluctantly. Pete and Andy rode with Lamar. Todd and Eric were with Bob. On the higher ground the wind found them, and the flakes it carried were no longer lazy or undecided. They had to make several detours to avoid crevasses or sharp upthrusts of rock. Bob drove carefully but with a dash Lamar lacked so the lead team often had to wait for the other to catch up.

The temperature took a sudden nose dive, and the sharp wind made a joke of their clothing. They took turns walking and driving. Snow was falling fast.

"This is going to be a real stinker," Eric pulled up the team to wait. Bob and Todd, who had been walking, stopped beside the wagon and looked back.

"Here's the wagon now," Bob called. Eric lifted the reins but tightened them again. It was not the team that broke through the storm curtain but Pete and Andy. They were walking rapidly with their backs hunched against the wind.

"Where's Lamar?" Todd asked.

"Right behind. He won't let us drive."

"Should you have left him?"

Andy kicked the wagon wheel to knock snow from his boots. "He'll make it. His team is following the tracks of this wagon."

They went on. The horses strained at the traces as if they sensed the danger at their heels. The storm increased. There was no more joking, no more talking. The snow caked their clothes and sifted through impossible places to find their wrists and necks. Those walking kept one hand on the load lest they become separated. Every rod was a mile. Todd sweat and froze by turns. He tried to think, but only that silly phrase found room in his mind. When the faint line of the county road appeared, they stopped. Todd flailed his arms. He kicked his boots to bring circulation to his feet. The horses moved restlessly.

"He isn't far behind," Andy called, "I heard Baldy sneeze a few minutes ago."

Just the same, fear moved in and cast a shadow across their hopes. Suddenly the enormity of what he had done, stung Todd with a sharper cold than he had ever known.

"Of all the stupid tricks this is the

(Continued on page 863)

The Structural Design of the Los Angeles Temple

by George S. Nelson
STRUCTURAL ENGINEER

—We have come a long way in our knowledge of structural design since the days of the pyramid builders. To every Latter-day Saint there will be significance in the fact that more progress has been made in the engineering field since the year 1830 than was made in all previous historical time.

HAVE you ever gazed into the depths of an open stairwell in a multi-storied building and wondered what keeps the whole structure from crashing down to the basement? When someday you see the massive looking stone walls and the beautiful painted interior of the Los Angeles Temple, you may wonder what is behind them to sustain their weight. You may marvel that an earthquake could cause the 24,000-ton structure to quiver on its foundations.

When you see the finished temple, its walls will appear to be built of massive stones eight feet wide, seven feet high, and of substantial thickness. Actually these stones are but a thin veneer. Behind them there will be hidden a vast community of powerful, well-organized structural members diligently and faithfully performing the functions for which each was created.

In this structure, as in any well organized community, there is a great variety of specialists. There are the

weak and the strong. Each member is expected to contribute to the community according to its ability. Thin slabs sustain simple floor loads, joists support these slabs, and are in turn supported by beams. The beams are supported by girders, trusses, walls, or columns, which are in turn carried on footings. So well knit is this community that a load imposed on any member will affect every other member. It is an interesting problem for the engineer to determine how much each individual part will be influenced by any combination of loads that might be imposed on any segment of the frame.

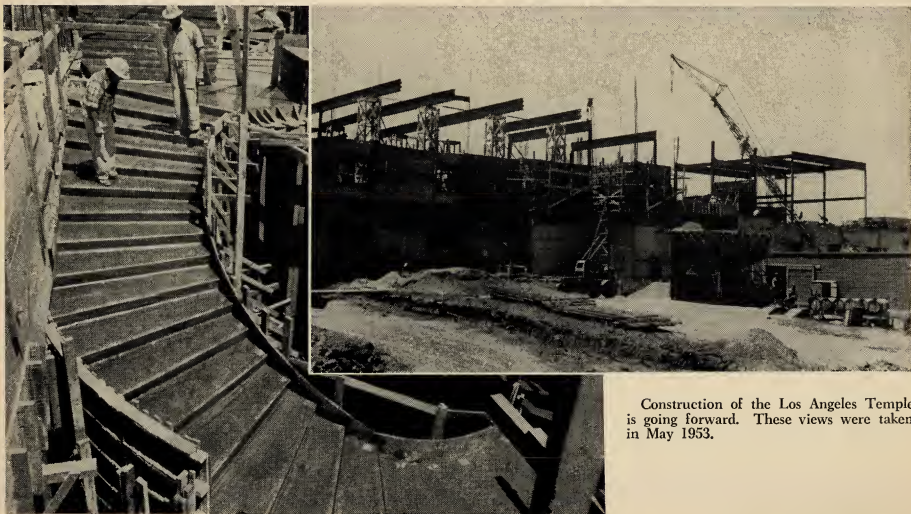
It is another interesting problem to create members that are specialized to do particular jobs and that will, with maximum economy, comply with recognized standards of safety.

There have been times when small but inhabitable caves in large, sound rocks provided many men with shelter against the elements. Many generations in a low state of civili-

zation have been satisfied to live and die in such abodes. The caves were relatively safe and the services of an engineer were not required to plan them. The forces of nature had done all the hard work of construction.

The great pyramids of Egypt were somewhat different. Their builders chose to have rooms and passages of a certain size. This required planning. To acquire these, large stones were laboriously placed around the spaces intended for rooms and passages. Perhaps it was at this time that the civil engineer landed his first big job.

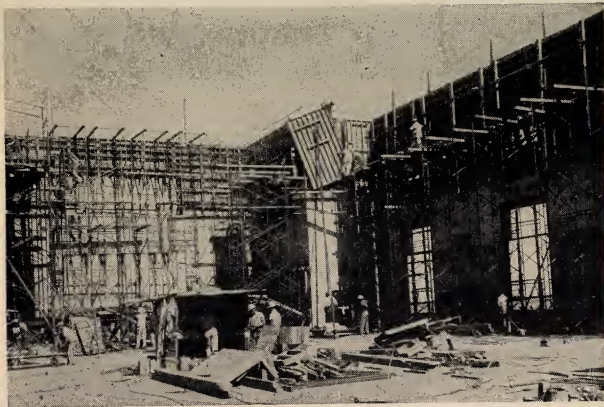
In writing of the pyramids, Herodotus, the Greek historian, stated that in about 2900 B. C. 100,000 men labored twenty years to erect the great pyramid of Cheops. It covered thirteen acres and was 481 feet high, yet its usable room space was very small. It is significant, however, that its engineers had learned how to construct the simple vault and



Construction of the Los Angeles Temple is going forward. These views were taken in May 1953.



This photograph taken in August indicates the rapid advance in building. Part of the finished wall and the granite base are shown.



—Photos by George Bergstrom

The interior construction of the third floor, showing height of the large assembly room. Photograph was taken September 10.

were familiar with lintel and column construction, but their knowledge of the strength of materials was meager. They possessed but little ability to create economical structural shapes. This may explain why huge structures were used to enclose relatively small rooms. The ancient engineer also planned massively because his knowledge of materials was based on limited experience. It was wise for him to build over-strong at

the expense of material and labor rather than risk his reputation with a more economical structure.

We have come a long way since then. Much of the guesswork has been taken out of structural engineering. Steel and concrete are made to certain specifications, wood is graded, and the engineer has devised formulas that enable him to determine the stresses and strains that are generated in a structural

member by any loading condition. Then knowing the stresses that may be safely resisted by any material, he can select those most suitable and organize them into structural combinations that will sustain the loads efficiently.

Concrete, steel, wood, and literally thousands of products developed by ingenious men are available to the engineers of our day. Choosing the material best suited to do a particular job is a constant challenge. A fine building must do more than be pleasing to the eye and provide space for a prescribed use. Its frame (or skeleton) must be made capable of sustaining its own weight, the live loads imposed by its proper use, wind and earthquake loads, and stresses due to heating and cooling.

In the Los Angeles Temple one of these loading conditions was an anticipated lateral force in excess of three thousand tons that an earthquake might impose upon any side of the main structure. One of the types of earthquake that occur may be compared to the mischievous boy who pulls the rug from under your feet. The victim of the prank must be properly braced if he is to remain standing. The Los Angeles Temple is most vulnerable to this type of movement. If such an earthquake occurs, the footings are designed to move with the earth's crust, while the inertia of the superstructure resists such motion. At this point the four powerful cross frames are designed to pull from one side and push from the other on the floor and roof diaphragms.

Large, horizontal beams tie each floor to the central cross frames. This will cause each floor to act as an enormous beam that should force the reluctant walls to move with the rest of the structure. The whole building should react much like a cup of Jello that has been suddenly jarred, but, strange as it may seem, its frame is designed to be sufficiently elastic to absorb a powerful shock with a minimum of chance of cracking.

It was found that the floors and roof were incapable of transferring these loads to the two end walls efficiently, so the two interior frames were introduced. The main problem was to design these interior frames so that under load they would deflect just the right amount. Though these powerful frames appear to be absolutely rigid, they are actually

(Continued on page 852)



A small figure emerged from the shadow of the office building and limped to his side: "Jedge, are you goin' t' give Butch a nother chanct?"

Unto The Least - -

PART ONE OF A TWO-PART STORY

by Elsie Chamberlain Carroll

JUDGE THORNE looked again at the note scrawled on a piece of crumpled wrapping paper that had been shoved into his hand by a ragged little boy as he was leaving the courthouse.

"Jedge pleez giv butch a nother chanct hes mi bruther. Chuck Bell." The judge smoothed the paper out on his desk, and as he noted the distorted words, he thought of the look in the eyes of the dark-faced culprit the message pleaded for. Now he remembered what it had reminded him of. It was the cringing, pleading expression in the eyes of a puppy he had smuggled into his room one wintry night when he was about ten years old. The starved, shivering dog had eaten food brought stealthily from the kitchen and had slept under his bed.

He recalled the debate that had ensued the next morning when his

mother had discovered the stowaway and her final, "There's no arguing with you. You never give up. You're worse than a lawyer. But remember this—if you keep him, you can't have him in the house." Skipper, as he had named the dog, transformed by soap and water and loving care into a beautiful pet, had been the companion of his boyhood. He remembered that he had often told his mother that her words that morning, "You're worse than a lawyer," had sparked something inside him that had led to his career.

And now he was a judge, and tomorrow he must pass sentence on the wretched youngster who had reminded him of his dog. *Youngster*—he didn't like cases involving young people. The prisoner was small and seemed immature, despite the seriousness of his clearly premeditated crime.

The telephone rang. It was Marian,

his wife, wondering why the judge had not come home after the court session was over.

"I'll be coming soon," he promised her. "No; the evidence is all in, but I delayed passing sentence until tomorrow. You know how I hate these cases involving kids. Any letter from Ted? Good. Well, I'll be home before long. Good-bye now."

He began straightening the books and papers on his desk and was about to throw the scrawled note into a wastebasket when he hesitated and dropped it into his coat pocket.

Outside his office the air was frosty. Small flakes of snow were drifting slowly to the ground. The moon shone through a haze and the sparse, dry leaves still clinging to the bare trees rattled in the chilly gusts of wind. From a restaurant up the

THE IMPROVEMENT ERA

street strains of "White Christmas" came faintly.

Yes, Christmas was almost here again. Christmas! Irony, with the world in such a mess. "... on earth peace, good will toward men," and Ted, his only son, overseas as a serviceman. For what?

His heart seemed to contract with the weather as he thought of his boy.

He was unlocking his car when a small figure emerged from the shadow of the office building and limped to his side.

"Jedge, are ye goin' t' give Butch another chanct?"

Thorne looked down at the shivering child. In the glare of a nearby electric light the face looked pinched and gray.

"It was you who gave me the note this afternoon? You say he's your brother?"

"Yep. Sort of. He takes care of me."

"Where do you live?"

"Over by the river."

He knew the place.

"How old are you, Chuck?"

"Seven, goin' on eight."

"How old is Butch?"

"He's eighteen. He's little, but he kin lick guys that's twenty."

"That's why he's in trouble—he's one of the hoodlums that are always trying to 'lick' someone."

"He ain't no hoodlum, Jedge," the little fellow flared. "He don't fight 'less the others is doin' somethin'—specially to me. You'll give him another chanct, won't you?"

"Do you know why he's in jail? He purposely wrecked another boy's car and might have killed the boy. Maybe Gary Burke will never walk again."

"I heard some o' the guys sayin' the lawyer is making out it's worse'n it is 'cause his ole man's a big shot an' wants Butch sent up. I was hurt worse'n him when a wall fell on me, an' I kin walk."

"No, the lawyer is not making it worse than it is. Your brother is a 'bad boy. Something must be done to protect innocent people from boys like him."

"He ain't bad. He takes care o' me. An' that Burke guy ain't innocent. He had it in for Butch an' all the guys over our way. He wuz allus comin' down there in his shiny car ashowin' off an' yellin' things at us. Butch ain't bad. He brings me stuff to eat an' gives me his old

sweaters an' things. He's my brother, he says."

Brother. The judge winced. *Be thou thy brother's keeper.*

The thought of that injunction left an uncomfortable feeling inside him.

"He isn't your real brother?"

"Nope. But he says that don't matter. Neither of us ain't got nobody else, so we're brothers. It's cold and lonesome in the shanty when Butch is gone."

"What do you eat now Butch is in jail?"

"Some of the guys gives me some of their grub sometimes—the ones what was with Butch when it happened. Only they got away when they got Butch. They tried to git Butch to squeal on the others, didn't they? But he won't never do that. That would be chicken."

The sound of a telephone inside the building reminded Thorne of his promise that he would soon be home. He put his hand into his pocket for a dollar bill which he handed to the boy.

"Here, son, take this and buy you something to eat."

Somehow this little act of generosity did not give him the sense of satisfaction he had expected.

"I don't want the money less ye promise to give Butch another chanct. I don't git very hungry now. Will ya, Jedge?"

"I can't tell what I can do. I must go over all the testimony very carefully. I am glad for what you have told me. I promise to consider everything. Now you run along home."

The boy limped a few steps toward the street. Thorne started to climb into his car. *Home.* The word clung to his mind.

"Wait a minute," he called. "Come and get in with me. It's getting cold. I'll drive you."

As they rode, the man found his thoughts in a turmoil. Why hadn't they caught the "guys" who had run when Butch was caught? Could Gary Burke be in some way responsible for the crash which could so easily have killed him? He was arrogant, boastful, and proud of his father's name and influence. That much everybody knew. Clearly, the facts had not all been brought out at the trial—at least not secondary facts he was now beginning to understand.

"Say we forgot to get you something to eat," Thorne said, as he saw a drive-in ahead of them. He pulled in at the place and honked for an attendant.

He ordered hamburgers, milk, and ice cream, and take-away sandwiches. When the food came, the boy reached out the bill the judge had given him.

"Keep that for another time. This is on me," Thorne said.

"I'll buy a Christmas present for Butch with it. Would they give it to him if he's still in jail?"

"Of course." The answer sounded gruff. The man cleared his throat. How would it seem to spend Christmas in jail. A kid—that would be worse than in an overseas outpost.

They drove on. Chuck was devouring his second hamburger. As they crossed the tracks, the judge noticed the sudden change in street lighting. The whole section was dim and dreary—here where good lighting was especially needed!

"Ye turn north here, Jedge. Our place is the fourth one over that

(Continued on page 854)





The Coal Operating Advisory Committee: Seated, left to right; Shirl McArthur, Deseret Coal Mine superintendent; Elton L. Taylor, president, Carbon Stake; Elden G. Luke, president, Emery Stake, committee chairman; Cecil Broadbent, president, North Carbon Stake; Thomas Petterson, former clerk of Carbon Stake and committee secretary.

Standing, left to right: Arvel R. Stevens, 1st counselor, Carbon Stake presidency; Asa L. Draper, 2nd counselor, Carbon Stake presidency; LaVar M. Black, 1st counselor, Emery Stake presidency; Perry E. Snow, 2nd counselor, Emery Stake presidency; and Isaac McQueen, former 2nd counselor, North Carbon Stake presidency.

The Deseret Coal Mine

THE MINE WITH A SOUL

by Dorothy Dixon Harrison

CAN YOU picture a coal mine that includes a chapel for worship and a banquet hall for parties; that develops leaders and converts and inspires volunteer workmen with testimonies; that achieves amazing results from inexperienced help; that thrills all workmen until eating the "bug dust" from the coal cutter and the monotony of mining with its dangerous, backbreaking work is scarcely mentioned?

Such a mine exists near Orangeville, Utah, in Emery County: the Deseret Coal Mine. It is a very ordinary appearing mine, no different from thousands of others, but this mine has a difference about it—the Deseret Coal Mine has a soul!

With small slices of mine-lamplight to cut the thick blackness, as many as three hundred Latter-day Saints have met together for inspirational services in a "worked out" section of the mine known as the chapel. Another

part of the mine is aptly called the banquet room, for it is here that leaders of Carbon, North Carbon, and Emery Stakes have treated large crowds to delicious chicken dinners served piping hot even though 350 feet underground.

The Deseret Coal Mine is new. It did not exist in 1936. It did not exist until J. Frank Killian, late president of Emery Stake, confronted with the tremendous problem of helping hundreds of unemployed Latter-day Saint coal miners and truckers, had the foresight and imagination to visualize the opportunities a welfare mine could offer his stake people, and the Church as a whole.

Brother Killian related: "One day while hiking in the mountains near Orangeville, I came to some property that was being sold by the county for taxes. I rested there, for my climb had been strenuous, the canyon was rugged, the view of the valley mag-

nificent, and besides, worry over our unemployed Saints depressed me considerably. I was thinking about what the First Presidency had told us in October conference. One of them said: 'The Church has set up a welfare plan as a system under which the curse of idleness will be done away with, the evil of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people.' (See October 1936 Conference Report, page 3.)

"I suddenly realized," continued President Killian, "how the welfare plan could be applied to help our unemployment situation! The property before me showed some jagged outcroppings of coal and looked very promising—besides, many local people believed it gave every indication of containing a rich coal vein. I joyously thought how many jobs could be created for faithful Latter-

THE IMPROVEMENT ERA

day Saints with a Churen-operated coal mine."

Elder Killian hurried back to Orangeville. There he discovered that a group of local men were organized to purchase the property, but when he suggested that he would like to recommend that the Church purchase it for a welfare project, the men wholeheartedly agreed not to take any action.

The recommendation was made, and the General Authorities sent geologists to investigate. The reports were favorable. Negotiations for the property were finally completed, and in June 1938 work was started.

President Killian recalled:

"Many unemployed Saints were engaged, and we began digging a road out of the side of the steep mountain, cutting timber for chutes, and preparing coalbins. When the bulldozer went into action building the road, all of Orangeville turned out to admire its astounding performance! The Saints, delighted to be working again, were prayerful and humble and seemed to accomplish an amazing amount of work."

Having no special equipment or mining instruments, they used picks and shovels to "face up" the coal, inserted dynamite, and shot it solid. Wagons and teams hauled the coal to the place where it was sorted through a homemade "shaker" (three screens ingeniously fastened together to sift the coal sizes and operated by an old jalopy engine that was purchased for fifteen dollars.) Only during the last few years has the size of the mine warranted the building of power lines.

On September 5, 1938, the first five wagonloads of coal left the mine. Since the unemployed Saints, thrilled at the Deseret Coal Mine's progress, donated their labor to mine the first coal, it left the mine as "tithing coal."

Thousands of truckloads of welfare coal have since reached needy families and Church buildings (such as the Primary Children's Hospital, Brigham Young University, stake buildings, and ward chapels), for the mine's vein of coal was indeed rich and extensive. But after five years of operation it was deemed wise to close the mine until dangerous working conditions could be improved.

By this time President Killian was seventy years of age. For five years he had trudged up the mountain to the mine twice a day in hot summer weather or through deep snow in winter and even though he hated to

NOVEMBER 1953



Looking up at the new steel tippie, all eight stories of it, from the base of the mine's operations. At the left is the mine's offices, and the 60 foot weighing scale. This is only one of the "truck loaders."

admit it, the work, as he said, was "too rugged" for him. At his request he was released from his assignment.

Ernest A. Strong, a Springville contractor of tenacious purpose, was appointed to act as chairman for an extensive investigation of the mine. "We want to know," President J. Reuben Clark, Jr., instructed him, "whether the mine is needed enough, and is good enough to warrant modern development."

Brother Strong asked a mining expert, Leonard E. Adams, to assist him, and the two spent months making a study of the mine—its needs and

potentialities; and the Church's annual coal consumption for needy families, Church hospitals, and chapels.

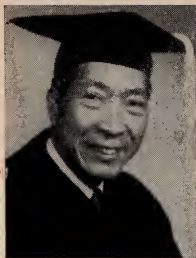
The report recommended modern equipment in the mine, the purchase of additional mining property, the construction of a new steel tippie, adequate roads, a fleet of trucks, a shop to service and repair the trucks, and the development of a source of water. When the decision was made to reopen and modernize the mine, Brothers Strong and Adams were named directors.

The new directors felt that the first

(Continued on page 846)



Side view of the new steel tippie, taken level with the cement storage bin. The long gallery or belt line takes "run of the mine" coal from the cement storage bin to the tippie where it is sifted, sized, and broken down into different qualities and stored in five storage bins to be trucked away.



Henry P. Chung

My Views on Education

by Henry P. Chung

STUDENT, BRIGHAM YOUNG UNIVERSITY

Henry P. Chung, Chinese convert to the Church recently completed requirements for graduation from Brigham Young University. He is now attending BYU as a graduate student.

WHEN I decided to go back to school to gain an adequate education so that I could convey my thoughts more effectively through oral or written English, the missionaries and Saints were alarmed that I might lose my strong testimony and faith in the gospel. I had come to the realization of my inadequacy to cope with missionary work effectively when I was serving as a short-term missionary. My education was adequate to conduct my business successfully, but going out as a missionary where I met people from all walks of life was a different story. It was like my first venture in business. Although the two enterprises (missionary work and real estate) are similar in principle, as far as their purposes are concerned, they are greatly different—one is to sell the gospel of Jesus Christ to gain salvation for eternal life while the other is to sell property for material wealth.

I do not wish to belittle material wealth. I have no quarrel with it. All material wealth has its place as long as it is properly used. I have found that business can be either a blessing or a curse. It all depends on how it is conducted. If I were to conduct a business as I used to, making money my main purpose in life, I would say that is a curse. On the other hand, if I were to conduct a business upon sound principles, using it to improve conditions and make the people happy I came in contact with, I would say that is a blessing.

I did not smoke habitually even before I became a Mormon, and, therefore, I was not a slave to smoking; but I had other weaknesses, chief of which was my desire for material wealth.

I have often heard people say that they wanted freedom in everything,

but they readily and willingly surrendered their freedom, without the slightest sign of complaint, to alcohol, tobacco, and gambling. That I cannot quite understand. Besides, they waste their hard earned money, endanger their health, and waste their valuable time. Some believe that it is all a part of life and cannot be helped. I feel that they are rationalizing, for all habits are acquired.

As I look back over the four years that I have attended Brigham Young University, I can say that education, too, is like any wholesome thing: it can be either a curse or a blessing. It depends upon the mental attitude and the use it is put to. Bread is a recognized wholesome food; but if you overeat, it will make you sick. On the other hand, opium is a deadly poison, but it can save lives when used as medicine. I believe everything placed on earth by God is good if we use it properly and intelligently with a specific purpose.

As a further illustration of the danger of misusing education, we sometimes find educated people who use their knowledge to exploit their fellow men. Some powerful nations also exploit weak and defenseless ones. This is just a sample of the tragic mistake we make; instead of doing good, we tend to give decency a black eye.

I am more than ever determined to dedicate myself to the cause of preaching the gospel of Jesus Christ which should lessen my friends' fears that I might lose my testimony and faith. I could never forsake the gospel after it has transformed my thinking from a doubtful, unknown future to that of a sure, eventual salvation.

Education is a wonderful thing in the light of the revelation that "the

glory of God is intelligence," but also a dangerous instrument in the wrong hand, just as a hatchet can destroy a life by striking a man or become a useful implement for chopping wood. Education alone does not build strong testimony, but it is instead a useful instrument.

The danger lies in not being myself by having the new horizon of knowledge opened to me going to my head. It is not an easy thing to avoid, just as it was difficult to avoid having too much material wealth influence me for evil. What I am trying to do is to reconcile everything I have learned with the gospel to make it compatible by reasoning and prayer, especially in the fields of science. I find no reason to have conflict with sciences for the ultimate goal of science is to find the truth impassionately and without bias and the gospel likewise stands for the truth.

I think we should coordinate or standardize our frame of thoughts so that we can understand and appreciate each other's efforts in trying to make this world a better place. Each field of endeavor has a definite job to do, and there is no need of any conflict. Each duty, whether secular or religious, is important to our well-being, as each is the counterpart of the other. Who can say whether the doctors or the garbage collectors are more important in their respective positions in a community? Each is essentially important to the health of this community. We cannot get along without either one of them. Remember that if we set a standard, we do so arbitrarily.

I am not concerned with standards set by human beings, but I am concerned with God's standards. We should never have conflict in this

(Concluded on page 850)

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one;

The man with 248,404



different names

Idly toying with pencil and paper, we just figured out what it would cost to buy yourself a certain electric manufacturing company. Complete with factories, machines, raw materials in the bins, and so forth.

Write your check for 2 billion dollars, please. (That's at recent price per share quoted on the Stock Exchange.) But don't send the check to the company. It doesn't own the stock.

You'd have to buy back the stock in bits and pieces from 116,000 women share owners. And 83,000 men. You'd have to get in touch with about 25,000 trustees and guardians. And a few thousand insurance companies, universities, hospitals and pension trusts to buy back the stock *they* own.

We wouldn't blame these people if they didn't sell to you. They don't have to, you know. Maybe they want the stock for the same reason you do.

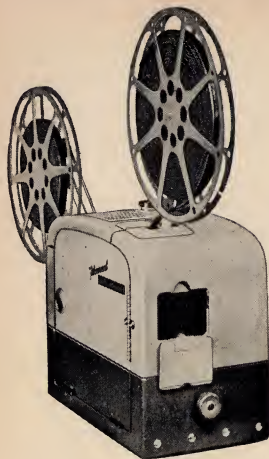
Not even a thousand millionaires, each putting in a million dollars, could "own" General Electric. The "man" who owns General Electric has 248,404 names. There are that many owners on the books.

Simple mathematics can shoot a large round hole in the childish misconception that America's basic companies are owned by a few lucky people.

Suppose there were the fantastic total of 100,000 millionaires. Even they couldn't buy the "people-owned" businesses on which America depends for goods. But already six and a half million individuals have a direct investment in America's production.

The only thing bigger than America today will be America tomorrow. And the only collection of people rich enough to finance this growth and share in its success is the public.

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Ruth May Fox

(Continued from page 829)

memory of any person I know. At the age of eighty-three she toured Europe with a group her daughter, Vida Fox Clawson, organized. She visited every place of interest. She never had to be helped or waited for. She always was ready and in her place at the appointed hour. She visited her birthplace and went again to the rope yard and the estate of the nobleman who had a leaden lady in his garden; these places she had remembered since childhood.

I kept a diary of the trip, but Sister Fox kept her account in her mind. When we returned after three months, the two general boards met for an evening to hear our report. Sister Fox gave an account of her trip in verse. She told of leaving Salt Lake City, and mentioned all the important places she had visited, bringing in many delightful observations of her own. When she finished, there was a storm of applause, and those of us who had been on the trip with her were amazed that she could remember so many things. We all asked for a copy of her verses, and to our astonishment she had no

notes. She had written on her memory, in verse, the history of the entire trip.

Only once did I ever see her confused when giving a talk and that was when she had written down some items she wished to give and because of the dimness of the room she was not able to see her notes. She speaks with an ease and fluency which is remarkable.

As a board member, counselor, and even after she was president (she was then over seventy-five years old) she insisted on taking the long, hard trips often to the remote and smallest stakes. She felt those stakes were the ones that needed her most. Often she would take the day coach rather than a sleeper, saying it was extravagant to take a sleeper for just a few hours. And so after a hard ride, probably over bad roads, she would board the train, sit up half the night, and in the morning appear at the office, fresh and ready for a busy day.

The fact that she is the mother of twelve children, grandmother to nearly four times that number, and great-grandmother and great-great-grandmother to a rapidly multiplying number doesn't make her feel that

(Concluded on page 844)

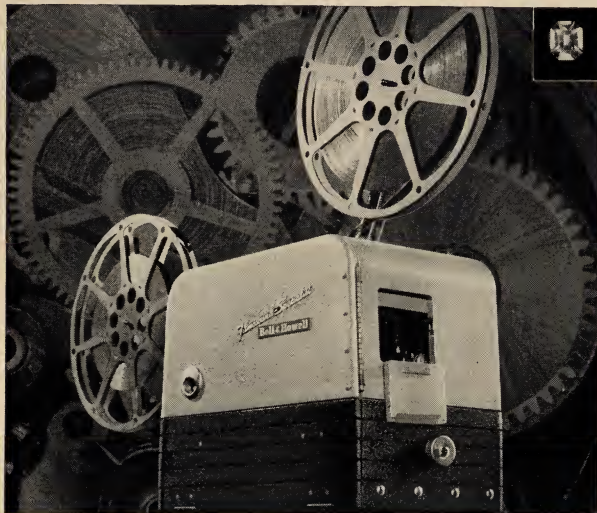


The family of Jesse W. Jr., and Ruth May Fox in the late nineties: Front row, left to right: Leonard C., Florence, Beryl, Emmeline B., (who died in 1914); middle row, Frank H., Jesse W., Jr., Ruth C., Ruth May Fox; back row, Vida, Feramorz, Jesse, George, and Lester. Eliza May Fox, the first daughter (in large framed painting) died in infancy.

THE IMPROVEMENT ERA

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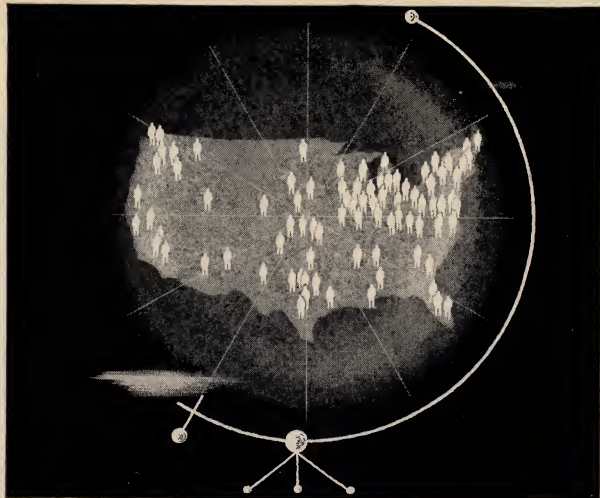


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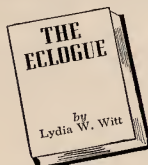
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844

Ruth May Fox

(Concluded from page 842)

hers is a remarkable life. She says, "I have had good health, and I believe it a privilege to be the mother of a large family."

★ ★ ★ ★ ★ ★ ★ ★

SWITZERLAND

BELOVED Saints in Switzerland,
Think not your faith is vain;
Your noble deeds and kindly words
Give luster to your name.

You've dreamed fond dreams in Switzerland
land

Of blessings not a few;
The God of heaven has heard your
prayers,

And he will answer you.

Let gladness reign in Switzerland,
Sing! Sing your songs of joy;
May peace and love and gratitude
Your hearts and minds employ.

Rejoice, ye Saints in Switzerland,
Your dreams are coming true;
A temple to the living God
Ere long will welcome you.

Ye blessed Saints in Switzerland
Accept our salutation;
Long may the gospel banner wave,
An ensign to your nation.

By Ruth May Fox
August 1953

★ ★ ★ ★ ★ ★ ★ ★

During June conference this year, 1953, she attended the superintendents' and presidents' luncheon held at the Hotel Utah. I was sitting with her on the mezzanine floor waiting for the luncheon to begin. Brother Franklin L. West came to shake her hand. He introduced himself, asking if she remembered him.

She gave a quick response saying, "Why, yes, I remember you, Brother West. I gave a little speech when you were released from the Young Men's board as counselor to Brother Bowen, and I said 'East is East and West is West.'" He was released in 1937.

You ask Sister Fox about those months—years in fact—when she was on the way to Zion. She always passes over them lightly—the sea voyage in the steerage class; the years in Philadelphia with all the family working, scrimping, and saving, trying to get means enough to gather to Zion. She worked long hours in a factory among people who were far from the type a young girl should be thrown among.

Then the trip to the valley; not enough money to buy a wagon of their own, so her father was driver for a family, and his family walked since his pay was the privilege of having his tent and provisions carried. Then the long trek. Only once or twice during those months was she given a ride in a wagon.

These years were her school years. No day school or university was necessary for her education. She took every opportunity to study and to learn through work and is today a self-educated woman.

Now at the age of one hundred she could well be awarded the degree of Doctor of Humanities by every university of the land because she has given her life to the service of her fellow men.



About the time of her marriage.



Wearing a holoku from the Hawaiian Islands.

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The Deseret Coal Mine

(Continued from page 839)

job was to develop water and with the help of the three stake presidencies, they located a fine spring on the mountain above the mine.

In July 1947, Elder Henry D. Moyle, general chairman of the Church welfare committee, and the late Elder Joseph F. Merrill, attended the Emery Stake conference and brought the people the assignment "to donate labor to put a pipeline from the spring on East Mountain three miles away, to the Deseret Coal Mine." This was in addition to the regular welfare assignment Emery Stake had been given.

The people of the stake responded immediately and 160 men pledged four thousand man-hours of work. Twenty-seven trucks, thirty-six cars, eight saddle horses, and a team and wagon were volunteered for use on the pipe line project. Meat and other food were donated by some who could not work. Others donated tools, equipment, gas, diesel fuel, and other necessities.

Work was started, blasting out rock and widening the old road to within seven miles of the spring. From here bulldozers and a patrol went over the route where the pipeline was to go, battering through timber, sagebrush, sidehills, and rock; chiseling out a road and digging a trench to within two and one-fourth miles of the edge of the rock cliff.

The next job was to get the pipe to the spring. Huge trucks hauling

the pipe shifted to low gear to climb the new road with its terrifically steep grades. A team and wagon then scattered the pipe to the edge of the cliff, and the pipe for the last three-quarters of a mile was carried by men and boys over the precipitous ledges where it was anchored to trees and rocks with wire and steel clamps.

"It was a joyous occasion," remembers President Elden G. Luke, president of Emery Stake, "when the water came through the pipeline to the mine!"

One hundred and sixty men worked some four thousand man-hours on the project, plus traveling time. The twenty-seven donated trucks, hauling men and materials, traveled a distance of 28,006 miles; thirty-six cars were used in transporting men to and from the project. The team and wagon was used thirty days hauling camp and equipment for those who stayed on the job; the eight saddle horses were used for transportation. If all of this equipment, all of the volunteered man-hours of back-breaking work, all the food, all the donated gas and diesel fuel were to be figured in dollars and cents, it is estimated that the labor cost of the pipe line that the Saints of Emery Stake donated would be between \$5500 and \$6000! The Deseret Coal Mine has been built and worked by men filled with the spirit of giving and helping those in need.

Modernizing the mine presented

(Continued on page 848)

THE IMPROVEMENT ERA



SOMETHING'S AFOOT AT SUNRISE...

And the early birds have their ears cocked to KSL Radio to catch the intimate words of a man who daily salutes the sunrise. For 45 minutes, from the first notes of "The Lord's Prayer" at 5:30 a.m. until 6:15 a.m., folks throughout the vast Mountain West visit with Grant Williams to hear his philosophy of life and the latest news of the day. Scores of letters from listeners show Sunrise Salute is as much a part of their daily ritual as feeding the chickens, milking the cow, or driving to work.

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You see, Grant's listeners have never seen him in person, nor have they ever seen so much as a picture of him. Just a silhouette.

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All this from a voice on the radio — and a mental image conjured up from a silhouette!

If you are not an early bird, but still like to hear what's afoot at sunrise, do as thousands of others do: listen to KSL Radio at 4:45 every afternoon for Housewives' Protective League directed by Grant Williams. You'll like him, too.



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THE DESERT COAL MINE

(Continued from page 846)

many weighty problems, and as Ernest Strong relates, "Many a time, correct decisions for our problems forced us onto our knees for inspiration and help, and we will gladly admit that when we needed direction most, we received it."

Brother Strong first supervised modernizing the roadway. He furnished many men and donated much of his construction equipment to help build the road. Several other Springville contractors also answered the call for specialized equipment to help build the road. These same contractors sent patrols and oil distributors to assist Carbon Stake in its big project of oiling and surfacing the road, which is now wide and luxurious. Today only about twelve minutes is required to take a truck load of coal from the mine to the main highway, whereas over the old road, it took two days with horses and wagon!

When Ernest Strong withdrew as director of the project because of ill

health, Leonard Adams was named to replace him. Soon afterwards Presidents Elton L. Taylor, Elden G. Luke, Cecil Broadbent, and their counselors were instructed that supervising and operating the mine was their responsibility as heads of the Carbon, Emery, and North Carbon stakes. Elder Henry D. Moyle assured them that if they "had faith everything would work out." They accepted their calling and pledged to do a good job.

And they did! Elder Moyle declared later that an example in superb co-operation had been set for the entire Church by the three stake presidencies:

He said that Presidents Taylor, Luke, and Broadbent, and their counselors had done a marvelous job developing this stake welfare project, that the people had supported them wholeheartedly and were carrying out a magnificent job, showing exceptional faith and great loyalty to the Church.

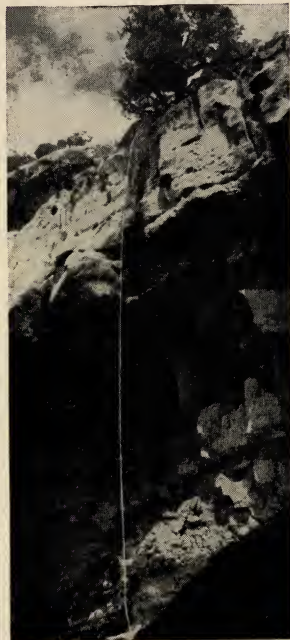
The three stake presidents appointed a full-time, well-trained mining superintendent, Shirl McArthur of Orangeville, Utah. Brother McArthur has been a great contributor toward developing the mine—as a mine and also as a unique welfare project.

During the time the mine was closed, the property next to it, which included the Castle Valley Fuel Company and the Edwards mine, was purchased by the general welfare committee. The Castle Valley Fuel Company's entrance was used and the Church's mine portal abandoned, for the newly purchased mine already had track laid for wooden shuttle cars to bring out the coal.

Superintendent McArthur will tell you that many convincing things happened to teach him the real divinity of the welfare work at the mine and to strengthen his testimony of the gospel. "The new mining property had an old wooden tippie that we used," he relates. "A coal tippie is a large apparatus which screens and segregates coal into various size lumps, and loads the coal on to trucks. This wooden tippie, old and rickety, caught fire and burned one morning and nearly trapped our men in the mine. They arrived at the mine portal just in time to shut the mine off from the burning inferno! A life-saving 'coincidence' brought them to the portal for tools to help pry loose a

(Concluded on page 850)

THE IMPROVEMENT ERA



A pipeline from the top of the mountain brought clear spring water to the mine.

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Here, at last, is a *new kind* of gasoline... a gasoline that works so quickly to improve automobile performance that the average motorist can *feel* the difference after just two tankfuls. Conoco Super with TCP is a gasoline that actually overcomes the greatest single cause of power and fuel waste affecting most of the cars on the road today!

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When you drive your car, deposits constantly build up on spark plugs and in the combustion chambers. These deposits can "cheat" you of power in two ways. *First*, they short-circuit spark

CROSS SECTION OF TYPICAL SPARK PLUG



Combustion deposits form here, causing mis-firing and loss of power. TCP neutralizes these deposits, giving top power and performance.

plugs—causing them to mis-fire. *Second*, deposits in the combustion chambers cause fuel to ignite before it should. This is called pre-ignition or "wild ping." The combined effect of mis-firing and pre-ignition is loss of power, lack of "pep" and wasted gas.

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THE DESERET COAL MINE

(Concluded from page 848)

shuttle car that was stuck. This probably saved their lives—and the mine, also.

"That fire was a real testimony to me," Brother McArthur declares, "for the men were saved, the mine was saved, and because of the fire we received earlier delivery on our new steel tippie. By fall when our order was scheduled the Korean war was raging and materials of that sort were frozen. We couldn't have operated with the burned, broken down wooden tippie."

By January 1, 1952, the new tippie was sufficiently finished to begin producing coal again, and Carbon, North Carbon, and Emery stakes were relieved of the sole responsibility of the rapidly expanding mine. By now Presidents Taylor, Luke, and Broadbent were veterans at the job, but Church leaders felt that the mining load overburdened the three stakes. The Deseret Coal Mine now became a general Church welfare project. As such, the mine no longer called for volunteer help from Carbon, North Carbon, and Emery stakes alone but branched out and asked for help from other areas.

Coal mined at the Deseret Coal Mine is transported by a fleet of large trucks to the Price railroad terminal, to be shipped or trucked to Church buildings or to the central bishops' storehouse in Salt Lake City, where an elaborate exchange system is worked out to supply welfare help for needy Latter-day Saints.

Long before the sun comes up, faithful Latter-day Saints from as far north as Lehi Stake to as far south as Garfield Stake leave their homes for a day's work at the mine. These volunteer workers often leave home at 3:30 or 4:00 in the morning in order to arrive at the mine in time for opening prayer held every work morning at 7 a.m. for the mine's ten regular skilled employees who supervise the volunteers.

Superintendent McArthur enjoys telling the volunteer workmen how four steelworkers from Pittsburg, Kansas, came out to help install the new steel tippie and never missed attending prayers every morning. They marveled at the work output of the volunteers and how well they fit into the many and varied assignments.

Wives who have waited at home for their husbands to return after the long day at the coal mine have expressed amazement to see the men return tired, yes, but by no means ready to retire! Instead, even though late at night, it is a common thing for the men to discuss and marvel with a neighbor about the amazing mine and their day's work. They mention the fine companionship during the trip and how good the lunches tasted.

Each night the workers wash off the coal dust, but they gain something from their day's experience that won't wash off, but rather remains with them to build their testimonies and enrich their lives. That is why we can say that the Deseret Coal Mine has a soul!

MY VIEWS ON EDUCATION

(Concluded from page 840)

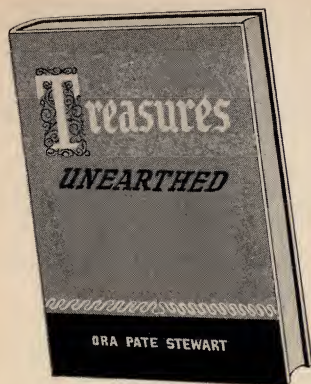
democratic way of life as conflict is the doctrine taught by the communists and is the sure way to destroy us. The dialectic theory of Karl Marx is based on conflict to destroy capitalism. This is parallel to falling into the scheming hand of Satan.

I am now graduated and have received my "sheepskin." I am no longer thinking on the glory of receiving a degree of bachelor of science as I was during my freshman year. I now think of a diploma as a contract of responsibility to my fellow

men just as I have had the responsibility since the gospel was preached to me by the missionaries. I shall continue with my education in the graduate school as I think further education will make me more useful to my fellow men.

I am not ashamed of belonging to the Church of Jesus Christ of Latter-day Saints as I had been. I am proud to be called a Mormon and a believer in the gospel and of the privilege to be a student at Brigham Young University.

THE IMPROVEMENT ERA



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—Bryant S. Hinckley

MORE! scheduled for November release is "Brown Leaves Turning," a book of poems you will remember, including **Hands, Day's End, Anniversary, David and the Ragman**, and many others. The book is beautifully illustrated with charming drawings by Adell Palmer. It will be off the press in time for Christmas. Autographed, gift-wrapped, and mailed anywhere for

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THE STRUCTURAL DESIGN OF THE LOS ANGELES TEMPLE

(Continued from page 835)
"elastic," and the imposition of forces on them will result in a certain amount of temporary deflection.

Since the end frames were, for architectural reasons, very rigid, it became necessary to design interior frames that would provide just the correct resistance and would deflect just far enough to maintain the three-hundred-foot-long floor diaphragms substantially in a straight line. This

required provision for some forty millions of foot-pounds bending moment in the bottom wall of each of two interior frames, and approximately eleven million foot-pounds moment in each end of each steel truss at the top of each frame.

The bottom member of each frame was made of reinforced concrete sixteen inches thick and forty-one feet high. Sixty-two feet above this a steel

"Serendipity"

Richard L. Evans

THERE is a word in our language, a significant word coined by Walpole, but little known and little used. It is *serendipity*—which means essentially: something unexpected that you find along the way when you are looking for something else. Many of the world's discoveries and much of the world's progress have been brought about through avenues that have been opened when someone was seeking to discover something else—by facts that have been found when someone was looking for other facts. Columbus is one of the great historic examples. Countless such accounts could be given, not confined to the discovery of continents and geographic areas, but in all of the sciences, in all of the professions, in farming, mechanics, and manufacturing methods—and in finding friends, in personal things, and even in spiritual experiences. There are innumerable things that men have discovered, that men have developed, including talents and resources and abilities, because they have kept working and moving, and searching and seeking when they could scarcely see the first step—and certainly couldn't see the ultimate end. There are by-products in every process. One thing leads to another. One step suggests the second. And the fact that we can't see through the last door need not prevent our opening the first door in any constructive search. To few men has it been given to see very far into the future, but to make the most of life a man must keep moving and working and searching and seeking for better ways and finer things, for knowledge, for light, for truth, for understanding. "... seek, and ye shall find; knock, and it shall be opened unto you." If we are not in search of something, we are less likely to find anything. If we are not working at something, we are less likely to make anything. If we don't keep moving, we are less likely to arrive anywhere. We have to make the decisions of each day to the best of our ability and face the future with faith. And if we keep trying, if we keep moving in a constructive direction, we often find rewarding things that we little expect—things which we never would have found in idleness or indecision or inactivity.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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¹Matthew 7:7.

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truss two stories deep was anchored into the side walls of each frame. The frames are anchored to massive footings designed to float the building like a boat, that is, to provide equal unit soil pressure on each square foot of dirt under them.

Individual footings range in size from a few feet square to thirty-seven feet by sixty-eight feet by thirty-eight inches thick, and weigh from a few thousand pounds to over six hundred tons each, not including any superimposed loads.

I repeat that we have come a long way in our knowledge of structural design since the days of the pyramid builders. To every Latter-day Saint there will be significance in the fact that more progress has been made in the engineering field since the year 1830 than was made in all previous historical time. While it is true that a cast-iron bridge was erected in 1776, it was merely an adaption of a new commercial product to an ancient art. In 1830 a great stride forward was made by the invention of the Howe truss. The Pratt truss was invented in 1844. Soon after, wire rope was invented making possible the elevators for tall buildings and the cables for suspension bridges. Small steel I-beams were first rolled in 1847, followed by larger ones in 1855. These made possible the first steel skeleton construction, a twelve-story building built in 1855. Hollow tile was invented in 1871, and by 1900 American engineers developed the technique of reinforced concrete to a high degree.

It is a wonderful thing to be living in a period when sufficient enlightenment has been given to enable men to build great structures with materials of known strength and workability and with machinery that relieves the backs of men from loads such as those imposed upon the builders of the pyramids.

It is wonderful to be living when efficient buildings so greatly facilitate men's efforts to work for the Lord, as well as for themselves, on a "mass production" basis.

I do not wish to underestimate the ancient engineers who invented the lintel and the arch. Theirs was a basic contribution to the science of building; and I should mention my profound admiration for the ancient children of Lehi for their achievements in the art of concrete making. This is a strong evidence that they were an enlightened people.

NOVEMBER 1953



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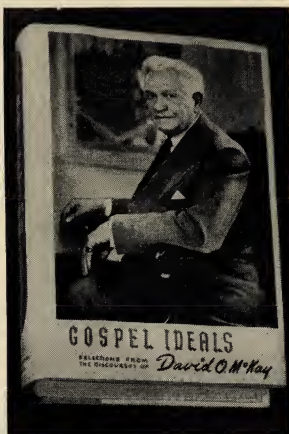
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Hotel Temple Square

Clarence L. West, Manager

"Unto the Least—"

(Continued from page 837)

way." Dim lights shone from a few of the squatty shacks huddled in a marshy strip near the railroad coal-yards. What a place to exist! No wonder kids became criminals.

"I'll git out here. I don't guess they's room to drive much closter."

"I'm coming with you, Chuck."

"You better not, Jedge. The guys might do somethin' to your car. I seen some o' them hide when we was comin' down the grade. They hate the looks o' folk that drives swell cars."

Butch doubtless hated the "looks" of Gary in his shining blue convertible.

"I'll risk it." He followed the child along an uneven, weed-choked path.

"I hope I kin find a piece of candle. Sometimes I can't find it now Butch is gone, an' I jist go to bed in the dark."

"I'll get my flashlight."

The sight beyond the sagging, creaking door which Chuck pushed open was appalling—the floor littered with filth, a few wooden crates in lieu of chairs and table, a rusty old camp stove, a small pile of dirty, ragged blankets and old clothes in one corner.

"We ain't got no chairs, but here's a box if ya want t' set down, Jedge."

"No, Chuck. I must go. I've got a lot of things to do." It seemed criminal to leave a child in such a hovel. Yes, there were many things to do—for him—for this city in which he lived. Resolutions for actions were taking shape in his mind.

"Can't you find your candle?" he asked as the boy looked from place to place by the flashlight.

"Nope. Guess Skinny or Dope borrowed it. But I kin go to bed in the dark. It won't seem bad now I ain't hungry. Them hamburgers and stuff sure was good—and all this in the bag fer tomorrer. Thanks, Jedge, an' fer bringin' me home."

Home. That word again—in such a place. Had the child ever known a home? What was his background and that of Butch—the one waif who had taken another waif under his wing—who had really become his brother's keeper. He must find out many things before the opening of court in the morning.

Reluctantly he said good night and
THE IMPROVEMENT ERA

left the room, the child's plea for Butch following him.

The night was growing colder. He shivered as he thought of the pile of rags into which Chuck was probably crawling.

As he drove toward town, strains of Christmas music came from loud speakers in various directions—Christmas carols and hymns sung for generations: "Jesus, Once of Humble Birth," "Hark the Herald Angels Sing." A symbolic star shone high above the church. The star, the carols—symbols of one who died for man—who had said to be thy brother's keeper—"Inasmuch as ye have done it unto one of the least of these. . . ." What was man doing for the world Christ had saved for him?

Self-condemnation sickened him.

He stopped at a drugstore to telephone his wife.

"Marian, I'm sorry, but something has come up. I won't be home for sometime yet. No, I'm all right. Nothing has happened. I'll come as soon as possible. Don't worry. Yes, yes, I'm all right. I have a plan for Christmas that I am sure will please you—and Ted. Yes, I'll hurry. Good-bye."

He drove to the city jail.

"I want to see Butch Moran," he told the warden.

(To be concluded)

YWMA -- An Organization to Build Testimonies

(Continued from page 827)

approval. It is interesting to note that in April 1906 President Jennette McKay (Morrell) of the Weber Stake, beloved sister of President David O. McKay, submitted her plan for her summer work.

The summer camp for girls was promoted in Liberty Stake under the able direction of Emily H. Higgs, stake president, and later to become a member of the general board, with the active co-operation and assistance of the stake priesthood presidency. During the winter months of 1911-12 the stake officers perfected their plans for the summer camp. Sister Higgs states that the plans included the converting of the stake as a whole to the desirability of the project, the raising of money, the selecting of a suitable site, and the organizing of the camp itself. The plans as tested

(Continued on following page)

NOVEMBER 1953



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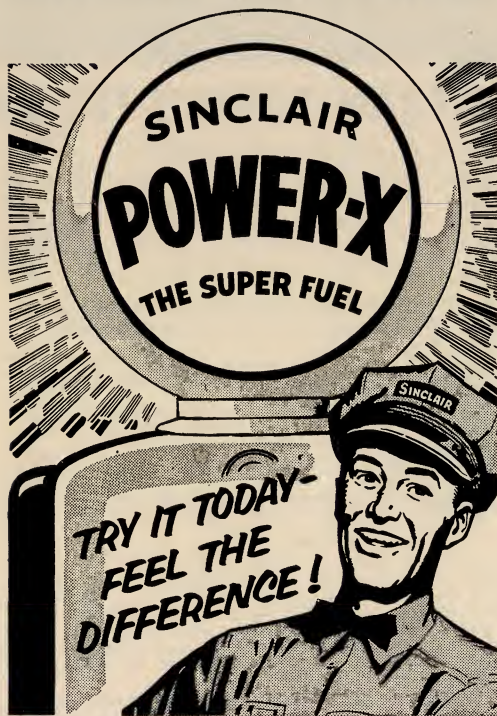
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YWMA -- An Organization to Build Testimonies

(Continued from preceding page)

and perfected by Sister Higgs and her co-workers became the basic procedure followed by other stakes in the promotion of their summer camps.

The need for summer work also prompted the organization of the Bee Hive work. During the years while the stakes were organizing their summer programs, a careful study was made of the Camp Fire movement for girls. Finally, this program was tried out in some areas and suggested by the general board as a possible summer activity if the stakes wished to adopt it. However, the cost of this movement made it prohibitive for some of the wards and stakes. The recommendation came from these groups that some other program be introduced which would prove less expensive.

In March 1914 a committee of the general board was asked to consider the question of adopting the Camp Fire program or some other program suitable for the fourteen-, fifteen-, and sixteen-year-old girls. This committee consisted of Ann M. Cannon, chairman, Charlotte Stewart, Emily C. Adams, and Rachel G. Taylor. Elen Wallace became a member shortly thereafter when Sister Taylor was assigned to another committee.

At June conference of 1914 Sister Cannon stated, "For the past two years we have been studying the Girl Guide and the Girl's Camp Fire movements, and we find that while neither one suits our needs perfectly, each has a good deal that is desirable." It was stated that the stakes might follow either program. Thus the program continued for the summer of 1914, at the end of which time seven hundred girls achieved.

There was some dissatisfaction with both programs, as indicated by the remarks of Sister Cannon, and Lucy W. Smith suggested that the word *Bee Hive* be used in a new program, since it was the stake emblem and had Church significance. *The Life of the Bee* by Maurice Maeterlinck was read, and the symbolism seemed particularly appropriate. In October 1914 Sister Ruth May Fox suggested that the name *Bee Hive Girls* be selected for this young group in the Mutual. The work was formulated and made ready to introduce to the field for the summer season of 1915.

THE IMPROVEMENT ERA

By the middle of February the Bee Hive committee, through its chairman Ann M. Cannon, presented the following recommendations:

There should be three ranks, to be known as Builders in the Hive, Gatherers of the Honey, and Keepers of the Bees; the director should be known as a Bee Keeper. The insignia of achievement should consist of links which when united would constitute a chain. The motifs and a pendant were to be added to signify the ranks attained. One motif was the flower; the other a bee; and the pendant was a large bee. The suggested watchword, "Wo-man-ho," was also adopted.

The committee further suggested that, although the Bee Hive plan had been instituted as a summer program, if necessary, the work could be carried on throughout the entire year. The colors: brown, dark yellow, and blue were selected. These fields were adopted in which the girls might achieve: religion, health, public service, home, out-of-doors, domestic arts.

The age of the girls was at first from fourteen to eighteen, but in 1934 the First Presidency of the Church assigned the twelve and thirteen year old girls to the YWMA. The question now began to arise as to the advisability of keeping all of the young women in the two departments. In February 1921 Granite Stake had requested permission to conduct the senior work differently from the plans for the Senior Class, introducing some features that would appeal to girls of this age. May Green (Hinckley), Florence Perry, and Mary Riches were the presidency requesting permission. Bertha S. Stevenson was the stake board supervisor of this age group and had perfected an organization for her wards. The enthusiastic response to the program and its general acceptance by the stake prompted the general board to have it introduced at the June conference of 1922. The plan was explained; encouragement was given to have all wards and stakes follow the lead of Granite Stake in making this plan operative among the girls of this age.

One problem which arose was the question of a name whereby this group could be known Church-wide. The plan had been followed of permitting the girls in each stake to choose their own name, in much the

(Continued on following page)



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YWMA—AN ORGANIZATION TO BUILD TESTIMONIES

(Continued from preceding page)

same way that the Bee Hive Girls had chosen their individual names and symbols. Finally the name *Gleaner* was suggested by Ruth May Fox. The name had great significance, suggesting the story of Ruth in the Bible. It was not until May 31, 1928, however, that the name *Gleaner Girls* was accepted for gen-

eral Church use as the designation for this group.

Other departments were added as the need arose for them; activities were increased as the need presented itself.

To tell the complete story of the development of the Mutual would require the space of several magazines the size of *THE IMPROVEMENT ERA*.

On Work Well Done . . .

Richard L. Evans

It is an unhappy day in the life of any man when he fails to find sincere satisfaction in doing useful things for the joy of doing them—and in doing them to the best of his ability. We may have ambitions; we may want money; we may want prestige and position; all of which, as Ruskin observed, are admissible as secondary objectives, but all of which are subordinate in giving satisfaction and in producing essential qualities of character. Superseding them all is the sincere satisfaction of work well done. Most of us are obliged to work whether we want to or not. But there is an inevitable premium for taking pride in work—the pride of doing more than simply getting by, the pride of equaling or improving our past performance. It was the Savior who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."¹ It may not appear that this kind of perfection is within the reach of mortal men. But the reaching for it is within reach. And we should not be satisfied with sub-standard performance. We should not be satisfied with seconds, but only with a product on which we could be proud to place our label. The makers and manufacturers of many things may sell seconds and sub-standard products under another name. But a man in his own life cannot hide behind another name. His label is indelible on everything he does. Even if it isn't actually imprinted on his product, it is imprinted on his own soul, on his personality, on his inner appraisal of his own performance. As one man bluntly fashioned a phrase, negative perhaps but meaningful: "Do the best you can—that's bad enough."² We all fall so far short of perfection that less than our best is less than acceptable. In doing our best, in being at our best, we become better. In doing less than our best, we move backward. And any time we attempt to get by with as little effort as we can, we somehow slip inside ourselves. Since we should and must work (and since life moves with such swiftness) it is important that we ask ourselves always whether we are putting out our top product, our top performance? If we can answer affirmatively, we shall have the happiness and surpassing satisfaction that come only with useful work well and willingly done.

"The Spoken Word"

FROM TEMPLE SQUARE
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¹Matthew 5:48.

²Accredited to Anthony C. Lund, former conductor of the Tabernacle Choir, Copyright, 1953

Some insight can be gained through a cursory look at the two departments already discussed as well as that of the summer camp movement. It is difficult to give a true picture of the development of any organization. Who was the one responsible for each facet of the association is likewise difficult to ascertain. In Church work the chief beauty is the united effort that brings about the desired results. The YWMIA is part of the Church. Wards, stakes, and general boards have worked unceasingly to fulfil President Young's urgent request when the association was formed: "I wish our girls to obtain a knowledge of the gospel for themselves." Each worker has added her bit to the perfecting of the plans. Where to draw the line and give credit is almost impossible. The united thinking of many may have impelled one person to a sudden flash of inspiration, but the preliminary thinking and the constant prayers of the entire membership insured the correctness of the planning.

Since the organization of the Young Women's Mutual Improvement Association in November 1869, the constant purpose behind each activity, each lesson, each organization has been to help "the young daughters of Israel to get a living testimony of the truth." Classes have been organized, activities introduced—all to the end that the young women of the Church may find increased happiness here and hereafter by building their lives securely on the foundation of the gospel.

New Approaches to Book of Mormon Study

(Continued from page 831)

Book of Mormon shines. Blass, then, notes that when these details occur in considerable numbers (as they certainly do in the Book of Mormon) we can confidently assume a genuine text, and, above all, when the large numbers of details fit together and prove each other, we have the strongest proof of all, for difficulties increase not mathematically with the length of a document, but geometrically.

Speaking of the Jaredites, the author has said: "Incidentally, I find the parallels between the Jaredites and the early Asiatics very impressive, but taken together their value increases as the cube of their number. In the Book of Ether they are woven

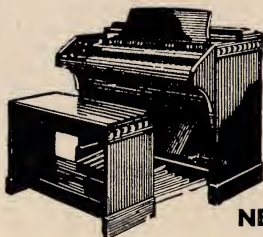
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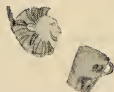
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NEW APPROACHES TO BOOK OF MORMON STUDY

(Continued from preceding page)

into a perfect organic whole, a consistent picture of a type of society the very existence of which has come to be known only in recent years."⁹ For Blass this is the final test.

A principle on which Blass lays great emphasis is that "whatever lies outside the usual and familiar" is to be regarded as "incredible."¹⁰ Hence the sly, stupid forger must go out the window. But what about Joseph Smith's story? Does that lie in the province of the usual and familiar?

If it is totally "outside the usual and familiar" course of events for an ignorant rustic to produce a huge and elaborate book, that proves that he didn't write it; but then we are "under obligation to supply a credible explanation" of who did. Recently clergymen have been making much of the claim that Sidney Rigdon was the man. The claim is ridiculous—Rigdon himself would have shouted it from the housetops were it true—but even if that were so where does it get us? The fabulous forger has

On Harvesting too Soon...

Richard L. Evans

IN DAYS of restlessness and of uncertainty, sometimes people (all people, including young people) are disposed under pressure to make shortsighted decisions—decisions that seem attractive at the moment, but which may imperil future prospects; decisions that may seem to come closer to what is wanted right now, but at the risk of placing a permanent penalty upon the future. In the lives of many young men and women this is a season of decision: whether to return to school or stay with what seems at the moment to be temptingly profitable employment; whether to abandon preparation and seize a short-term gain or to forego some things now and lay the foundations for a more solid future. There are figures that could be placed before us which show that it is unquestionably costly to sell the future short. There are figures to show that an adequate period of preparation pays in material terms as well as in service and satisfaction. No doubt there are individual circumstances which justify postponing preparation, which justify a quick harvest for a specific purpose. But too short a growing season, harvesting too soon, cuts short the total long-time return. There is some feed in the field as soon as the first green shoots show themselves, but there is greater yield when one cultivates, and waters, and waits. This nation, this generation needs prepared people, and every young person needs to be solidly prepared for the future. It sometimes means self-denial; it means some waiting; it almost always entails some sacrifice, some resourcefulness, some postponing of desired things to complete a period of preparation. But the years pass quickly, and the sacrifices, hard though they seem, are soon over; and for those who have made them, there is the promise of reward and of greater service and satisfaction. With a long look at life, the temptations to take a quick return should be placed in proper perspective. And to those who may be hesitating to complete their preparation, let this be said: Don't let the season for plowing and planting pass without plowing and planting—lest there should be a short harvest.

"The Spoken Word"

FROM TEMPLE SQUARE
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merely changed his name. As if one were to say, "They claim that a man named Jones dug the Grand Canyon. Preposterous! It was a man named Brown!" In a word, *who* in 1830 could have written the Book of Mormon?

Joseph Smith's own story of the book's authorship certainly lies far "outside the usual and familiar," and we have every right to ask for special proof of it. This he obligingly supplies when he puts the book in our hands and asks us how we explain it. Books of Mormon do not occur at all "in the usual course of events." Therefore, we have every right to doubt the book's existence, except for one thing: We have the book. The only alternative to Joseph Smith's explanation is to assume, paraphrasing Blass, the existence of a forger who at one moment is so clever and adroit as to imitate the archaic poetry of the desert to perfection and supply us with genuine Egyptian names, and yet so incredibly stupid as to think that the best way to fool people and get money out of them is to write an exceedingly difficult historical epic of six hundred pages. Endowed with the brains, perseverance, and superhuman cunning necessary to produce this monumental forgery, the incredibly shy genius did not have the wit to know, after years of experience in the arts of deception, that there are ten thousand safer and easier ways of fooling people than by undertaking a work of infinite toil and danger which, as he could see from the first, only made him immensely unpopular. This is the forger who never existed.

According to Blass, there has never been a clever forgery. Some forgeries have been very successful, but that always required the willing co-operation of dupes and salutary neglect of critics. A classic illustration of the principle is furnished by an experience of the Arab poet Khalaf al-Ahmar, by whom, according to Nicholson, "the art of forgery was brought to perfection" in the eighth century A.D. After the scholars of Basra and Kufa had accepted his work as genuine for many years, the imposter, grown old and penitent, confessed to them that the verses he had palmed off on them as genuine writings of the ancients were really his own compositions. To this honest but belated admission, the scholars gave the astonishing reply that they preferred to regard the documents as genuine, pompously

(Continued on following page)

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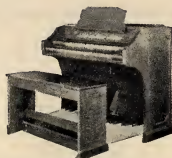
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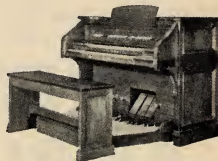
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New Approaches to Book of Mormon Study

(Continued from preceding page)

declaring, "What you said then seems to us more trustworthy than your present assertion."¹⁰⁸ They believed the forgery because they were determined to, and from many other cases it is clear that the numerous forgeries of the Arab poets were successful not because they were cleverly done, but because of the ignorance, gullibility, and above all the eagerness of the schoolmen to accept them. As late as the nineteenth century German scholars were still studying as the genuine work of a Greek poet an adroit imitation composed by the celebrated Joseph Scaliger: and yet the document that fooled them was not even a forgery, for Scaliger had actually signed his name to it! If no forgery can stand without the will to believe it, on the other hand, once that will is present, no forgery is too clumsy to be acceptable to the experts.

This point is further illustrated in recent studies on the false Isidorian Decretals, the most famous and influential of all forgeries. It is agreed among experts that whoever produced this celebrated cornerstone of papal power could only have succeeded in the ruse by being "strong enough to prevent any investigation of its origin and hence the discovery of the fraud."¹¹¹

(To be continued)

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²The best available treatment in English of the nature and rules of textual criticism is to be found in the introductions of the five volumes (especially see volumes I and V) of A.E. Housman's *Manilius* (Cambridge Univ., 1937).

³Friedr. Blass, *Hermeneutik und Kritik*, Section ii (pp. 149-295) *Einleitende und Hilfs-Disziplinen*, being Vol. I of Iwan von Müller's *Handbuch der kl. Altertumswissenschaft* (Munich, 1892).

⁴*Ibid.*, p. 294.

⁵*Ibid.*, p. 292.

⁶*Ibid.*, p. 294.

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THE IMPROVEMENT ERA

No Man Is Safe

(Continued from page 833)

prize." He voiced what they were all thinking.

"I guess it wasn't such a hot idea," Pete added, "but we thought he was right behind."

"Do you think he's lost?"

"No. His team would follow these tracks, if they could."

If they could! Fear was more than a shadow now. It became a blanket of guilt that tightened relentlessly about them.

"Drive on," Todd said, "I am going back after him."

"Not alone." Bob jumped from the load. "I'll go with you." Bob, with his easy winning ways, had been ringleader in yesterday's waste of time. But Todd had been in charge. Dad Peterson had warned him against this very thing.

"No. Keep going. All of you. You might make it to the nearest farm while the visibility lasts."

"What visibility?" Andy asked, attempting humor.

Eric raised the reins, but Bob grabbed a bridle. "No, you don't," he yelled above the scream of the storm. "It would be suicide. It is my fault we took this condemned cutoff."

"I am in command here." Todd was shocked at the note of authority in his voice. "Get that team going, and if possible bring help. Can't you see," he cried when their shoulders stiffened, "that I am not going to be responsible for another life?"

Very slowly Bob turned to the load. "Get the bedding off," he ordered. With his knife he cut the ropes that held the wood. The load practically dumped itself. It made a barricade across the road—if anyone should be foolhardy enough to attempt the impossible.

It took but a moment for the storm to follow the outfit. For a full minute Todd watched where it had been. He took his compass from his pocket, noted his position, then with fingers made clumsy with cold replaced it. Setting his shoulders against the wind, he started back. He was able to follow the wheel tracks, but that wouldn't last long. They were fast being covered. On and on!

He stopped abruptly. Great Caesar's Ghost! Lamar couldn't be back this far, not if Andy had heard the horse, not if the team was mov-

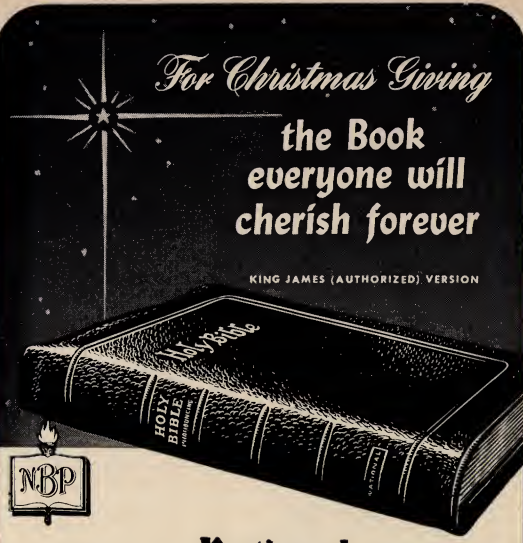
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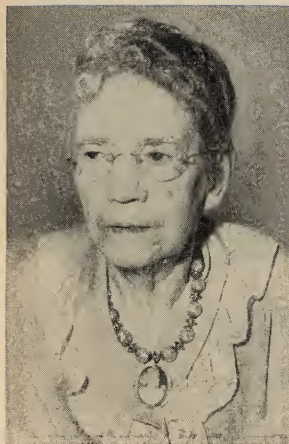
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Deseret News Press

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NO MAN IS SAFE

(Continued from preceding page)

ing. Hell hath no fury, he thought, like a soul laid open for self-inspection. He'd gone blindly on trusting to chance. "No man is safe—" certainly not out here.

Again Todd looked at the compass. He was all right, but where was Lamar? Where in all this freezing

frenzy was Lamar? He may have turned purposely. In that case Todd was walking needlessly into oblivion.

The word startled him—oblivion! To save a boy who might already be safe! Or, to search for a boy who could never be found. Foolish! He had better turn back while the turning was good. He could still see the

Hate—and the Hollow Heart

Richard L. Evans

AMONG the long list of things that make men unhappy, none is more devoutly to be avoided than hate in the human heart. And among all the elements and ingredients of which human happiness is made, none of them, nor all of them together, will produce the desired product without love. The physical factors of unhappiness, ill health and hurts and hardships and others; and the passing jealousies, the passing anger, the passing envy, failure, discouragement, uncertainty, resentment against injustice—all these may be difficult at times to bear, and may at times seem all but unbearable. But in all of them together there is not so much of malignancy as there is in the unhappiness that comes with hate. Even some deeply serious sorrows may have in them an element of sweetness. At least there are sorrows that mellow men. But there is no sweetness in hate. In hate there is only a hard and an ever yet harder hardness. Even punishment in hate misses its purpose. With hate we can hurt or harden a person or crush him completely. But the punishment that more likely leads to repentance and improvement is "by persuasion, by long-suffering . . . and by love unfeigned; . . . reproving betimes with sharpness . . . and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." There may be some who seem to be deserving of hate, but there is no one who can afford to pay the price of hating because of what hating does to the hater inside himself. It is a poison that compounds other poisons in a literal, physical sense. Besides its mental, emotional, and spiritual ravages it does damage to the very physical make-up of a man. Hate voids the other virtues. With it there is no peace, no happiness. With it there is meanness from man to man. And he who lets hate have hold of him will be destroyed by it, if he doesn't control and conquer it. These are written as being foremost among the commandments: "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbour as thyself." We may give alms and admonitions; we may keep other commandments; but without love there is sterility in the letter of the law; without love the hearts of men are hollow; but with it all things may be made bearable.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, SEPTEMBER 20, 1953

¹Doctrine and Covenants, 121:41, 43.

²Matthew 22:37, 39.

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tracks made by the wagon wheels. They led back to life and safety. The way he was going—no one could survive long in such weather. Go back while there was time. He slogged on.

Later Todd stopped and shouted, but an enraged storm caught the words and tore them to shreds. He looked about for tracks, but there were none. He took out his compass and tried to look at it as he walked. His foot came on something sloping, and he pitched headfirst into the snow. He struggled awkwardly to his feet, but the compass was gone. He spent precious time looking for it. It was no use. So small a thing and so much snow spelled an impossible task. Squaring his shoulders he went on.

He laughed grimly. He, Todd Edmunds, was alone—alone! Utterly dependent on himself! He'd read of such things, but come to think of it he had never worked himself out of a jam. His mother had always been there to take over. Come to think of it all this trouble had come up since her passing.

He shuffled along, trying to see, trying to hear, trying to keep his bearings. Slowly, as the enormity of his situation became clear, an exaltation warmed him. His own and another's life depended on the way he handled the situation. Maybe he was man enough. Probably wasn't, but there would be enormous satisfaction in knowing he tried.

Sometime later he braced his back to the wind. He would get his breath before trying to call again. The wind snatched the call from him making it weak and inane, then, as if taking pity on him, shed its violence. For several seconds there was no storm, no sound in the universe except his own labored breathing. No sound? He tensed abruptly. Something—over to the right—something—the high whinny of a horse. Except for the lull in the storm, he would not have heard it.

Snapping to life, Todd cupped his hands about his mouth and put his strength, his hopes, his determination into one call. Resentfully the storm snatched up the blanket of silence but not soon enough to smother a faint answer.

Turning, Todd threshed his way over the uneven ground. It was ironic that this should happen to Lamar, Lamar, who had refused to play around yesterday and had col-

(Continued on following page)

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NO MAN IS SAFE

(Continued from preceding page)

lected his load of wood! He had fought against taking the cutoff.

Todd came upon the outfit before he saw it. The wagon had tipped, and two wheels were elevated grotesquely. The team was tied to one of them. Each horse was covered with his own blanket. Trust Lamar. Already the snow was making a mound of the load.

"What happened?" Lamar was holding to Baldy's blanket. His eyes,

dulled by pain and despair, brightened at sight of Todd. Todd turned from that look. Suppose, just suppose Lamar had been pinned under that load. "What happened?" Todd asked again.

"I went into a hole, or something, with the left front wheel," Lamar tried to speak above the whine of the storm, "then it jerked out so suddenly the other wheel ran on a rock, and over we went. Andy and Pete had just left. I tried to call them."

"Why didn't you come on with the horses?"

"I—I wanted to save the load." A spasm of pain twisted his face. He put his hand to his side. Startled, Todd ran his hand under the other's coat. Lamar winced with pain, but there was no blood.

"Keep moving if you can," Todd cautioned and turned his attention to the wreck. Spokes of one of the wheels were broken. "Okay, Wise Guy," he muttered to himself, "work yourself out of *this*." Panic was rising in him. If a lesson was indicated, why not start with something less than the impossible? A few minutes ago he had thought his own and Lamar's lives depended on him. Joke. He and Lamar were standing on the brink of eternity, and some power other than his would tip the balance.

"I think we should make a wind-break of the bedding," Lamar said, "We'll never get out of here tonight."

"Can we tomorrow?"

"Not if it keeps on snowing, but it might let up, and the boys might bring help."

"Would it be difficult to find us?"

Lamar shrugged. "All mounds look alike under the snow, but we have a slight chance if we hole in."

"We'll take our chance traveling," Lamar wanted to argue, but Todd waved him aside. There was a way, there had to be a way, and he *had* to find it. Something had stilled the storm and given him his chance. Slowly, reluctantly, from the pattern of easy habits force emerged. Todd's mind became clear and sharp. What he did must be done quickly.

"Dear Lord," he prayed, "show me the way." Suddenly he saw it. The two posts Lamar had put on the bottom of his load were now on top of the pile. He might make a sled of them.

After some searching he found Lamar's ax. He tugged and lifted until he had the logs in the clear. Then planning as he went he notched a groove near the butt of each post and a shallower one at the small ends. He laid them side by side. He found the log chain and looping it through the grooves fastened it with the grab-hook. He used rope to fasten the smaller ends together. The rope was so stiff with snow it was difficult to handle but that lessened the danger

THE IMPROVEMENT ERA



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of the knots slipping. When finished he had a sled, crude, but it would do.

"Gee," Lamar muttered, stirring from his apathy, "I didn't know you knew so much."

"I didn't." Todd thought the words, but only a grunt came from his lips. He must have read about such a sled or seen one or something. He felt as if he had been working on it for hours.

After the sled was finished, there came the equally hard task of digging out the bedding, freeing it of snow and getting Lamar inside a sleeping bag. Part of the bedding went on the logs and the rest over Lamar, then both boy and bedding were lashed to the sled with what rope there was. He had to remove his gloves for that, and he was a long time replacing them. Without removing their blankets he hooked the horses to the double trees and fastened them to the sled by bolting the clevis through the chain. When ready he looped the reins over his wrist and spoke to the team.

The horses lurched uncertainly and had to be urged to start. Once started Todd gave them their heads, for their instinct was more reliable than his. Darkness came swiftly and inexorably.

Snow was not falling as heavily as before, but the wind was stronger. The flakes were fine and dry and stung his face into numbness. He had played around leaving no margin for safety, so this would be a test of endurance. If God would help him get Lamar home, he would ask nothing more.

There was enough snow to let the poles slide easily but not enough to be a hindrance. After what seemed an hour he fought his way to Baldy's shoulder and hung the reins on the hames. He put his hand under the blanket and clung to the harness.

The storm held steadily from the southwest, or so he thought, and drove the horses forward. It should have been about four miles to the county road, but surely he had covered twice that. For all he knew he was going west instead of east. The logs whipped about and caught at the slightest pretext. Occasionally they caught in a way that brought the horses to a sudden stop. Then, Todd, feeling his way in the dark, would tug and pull until he freed them. At such times he made sure Lamar was on the sled. At such times he

wondered where his flashlight was.

On and on. Stumbling, picking himself up, urging the horses. He lost all feeling, all consciousness of time and circumstance. He forgot Lamar. Once he fell and lay still but the log hit him in passing and instinctively he grabbed it and held on. Slowly he struggled to his feet and fought his way back to Baldy.

On and on, and always the storm whipping and tearing at him. It was driving in his face now but that meant nothing to him. But when he felt the horses stop he slapped and urged until they started again. He

shook his head trying to remember why they should keep going.

Todd did not know how long he had been looking at the light before he really saw it. The team had stopped, and he couldn't seem to reach them. Hands, men's hands were forcing him along. He was in a room where the warmth was overpowering. Then a man's voice cut through the semi-coma of his mind.

"It is a miracle, but they are both safe."

Safe! He remembered now, "No man is safe—until he has mastered himself."

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Melchizedek

Melchizedek Priesthood Presidencies Meetings

WEEKLY PRESIDENCY MEETING

THE General Authorities of the Church of Jesus Christ once again remind the presidencies of all Melchizedek Priesthood quorums that it is the policy of the Church that a presidency council meeting be held once each week. (See *Melchizedek Priesthood Handbook*, page 21.) It is suggested that either Sunday afternoon or a certain evening be set aside for the holding of these meetings.

GENERAL CHURCH POLICY

Not only should all Melchizedek Priesthood quorum presidencies hold weekly council or presidency meetings, but bishoprics and stake presidencies should also hold council meetings once each week. In fact, experience has proved that weekly council meetings are necessary for the proper and most efficient conducting of the various organized groups in the Church.

PATTERN SET BY GENERAL AUTHORITIES

Recognizing this fact, the General Authorities have set the pattern by holding their council meetings once each week, or more often; for example, the First Presidency meet at least once each week in a presidency meeting; the First Presidency and the Council of the Twelve meet every Thursday in the Salt Lake Temple in their weekly council meeting; the First Council of the Seventy also meets each Thursday in the same holy edifice; the General Authorities of the Church report their conference and mission assignments each Wednesday afternoon; and the Presiding Bishopric meet at least once each week. Thus, it is advisable that the presidencies of the various organized groups throughout the Church hold their council meetings at least once each week if the work of the Lord is to go forth in the most effective way.

WEEKLY COUNCIL MEETINGS AND EFFICIENCY

It is believed that the members of the presidencies of the Melchizedek Priesthood quorums who have a strong desire to do the best work of which they are capable do meet at least once each week in council meetings. Those presidencies who do not desire maximum efficiency hold their council meetings once every two weeks; and presidents who are contented with no more than two-thirds effective results hold their council meetings once every three weeks; and those presidencies who desire merely to get by in their priesthood appointment hold their council meetings monthly.

It is possible that those presidencies who do not meet at least once each month know so little about the conditions of their quorum and the needs and problems of all the quorum members that they are doomed to certain failure. Those presidencies have little or no concept regarding the program of the Melchizedek Priesthood and how the quorum members should be guided. Certainly, they could not direct the members of their quorums in carrying forward the full program of the Church; and they themselves probably could not be very thoroughly informed regarding the responsibility, calling, and program of the Melchizedek Priesthood. For these reasons and others not mentioned, the presidencies of the Melchizedek Priesthood quorums are urged to hold their weekly council meetings.

BUSINESS CONDUCTED AT MELCHIZEDEK PRIESTHOOD PRESIDENCY WEEKLY COUNCIL MEETINGS

The vital question has been asked often by Melchizedek Priesthood quorum presidencies: "What should we do in the weekly council meetings and what should be our procedure?" In answer to that question, the following is suggested:

(1) Teachers for the Melchizedek

Priesthood quorum and groups are selected at the weekly presidency council meeting; and the presidencies have the responsibility of supervising these teachers and seeing that they present the prescribed priesthood course of study efficiently.

(2) Preparations for the quorum monthly business meeting are made at the weekly presidency council meetings. (*Ibid.*, page 36.)

(3) Quorum presidencies set up quorum standing committees at the weekly presidency council meetings and supervise the work of these committees. (*Ibid.*, pages 27, 32.)

(4) Reports of the activities of the standing committees and assignments to these committees are made at the weekly presidency council meeting. For the purpose of carrying forward this part of the work successfully, the quorum presidencies should be armed with rolls, records, graphs, charts, statistics, etc.

(5) Quorum presidencies regulate group organizations at these meetings. (*Ibid.*, pages 31-33.)

(6) Quorum presidencies are to devise means and ways to get every member in their respective quorums active in Church work and living all of God's commandments. The presidents should become familiar with the matters recorded in the confidential report on tithing, Sabbath day observance, family prayers, Word of Wisdom, and other matters relative to each quorum member. In these council meetings, quorum presidents should use this information to good advantage in planning for the welfare of every member of their respective quorum.

(7) The economic welfare of quorum members should also be a matter for consideration at the presidency council meetings.

(8) Supervision and direction to quorum and group secretaries should be given at these council meetings.

(9) The social program of the quorum is to be planned at the council meetings.

(10) Quorum projects are formulated at the council meetings, etc.

THE IMPROVEMENT ERA

Priesthood

SUGGESTED PROCEDURE

There are a few days more than four weeks in all the months but February, which actually amounts to thirteen weeks in three months, making it possible for Melchizedek Priesthood quorum presidencies to hold thirteen weekly council meetings each quarter. How could the four council meetings each month and the extra council meeting each quarter be used to profit by Melchizedek Priesthood quorum presidencies?

It is suggested that one of the weekly presidency council meetings each month be devoted to making preparations for the monthly quorum meeting.

Another of these weekly presidency meetings could be devoted with profit to quorum problems and to problems of quorum members. Intelligent and prayerful efforts should be exerted to devise ways and means to help each quorum member to grow spiritually and to attain economic independence. At this presidency council meeting, plans could be devised to bring into activity all of the inactive members. Devices could be contrived to make the strong Melchizedek Priesthood members stronger and those who have weaknesses to overcome those weaknesses. Thus, all members of the Melchizedek Priesthood would be encouraged to keep all of the commandments which God has revealed for the perfecting of the Saints; and so as quorum members they grow in brotherhood, spirituality, and Godliness. When this is fully accomplished, quorum presidencies have completed a successful work, as God expects them to do.

The third weekly presidency council meeting could be divided into two sessions—the first, a presidency council meeting, and the second, a meeting of the presidents with their standing committees. Under this arrangement, it is suggested that the presidents of all Melchizedek Priesthood quorums meet for approximately one hour in a preliminary presidency meeting for the purpose of working out assignments for the standing committees. Then the presidency could be joined in their meeting by the members of the three

Melchizedek Priesthood standing committees, namely, (1) personal welfare, (2) quorum activity and Church service, and (3) fact-finding and statistical committees. Where quorums are divided into two groups residing in two or more wards, each individual in these groups assigned on the standing committees should be present at these presidency council meetings. The handbook states:

Sufficient quorum members should be appointed to these committees to enable them to operate efficiently. Where quorums are comprised of more than one group, each group should have one or more representatives on each committee. Group leaders should also be members of the personal welfare committee. These are quorum, not group, committees. (*Ibid.*, page 27.)

At these meetings the members of the quorum presidency could receive the reports of the work accomplished by each member of the standing committees under their jurisdiction. They also could give the committees' assignments to be performed during the following month.

A fourth weekly presidency council meeting could profitably follow a pattern similar to the one just explained. The Melchizedek Priesthood presidents could meet for approximately one hour in a preliminary presidency meeting for the purpose of studying problems relative to group leaders and also to group teachers

and class instruction. Then the presidency could be joined in their meeting by all of the group leaders and the teachers of the various classes. Thus, the presidency could direct what is going on in the various groups and give them vital instructions.

Since there are thirteen weeks each quarter, as previously mentioned, the presidents of the Melchizedek Priesthood quorums are provided with an extra week every three months which could be used to good advantage in holding a meeting with their quorum and group secretaries. On this occasion, it would be advisable for the presidents to meet in a preliminary meeting of approximately one hour's length to take care of any quorum problems and arrange business for the meetings which should follow with the quorum and group secretaries. At the close of the presidency preliminary council meeting, the quorum secretary and all group secretaries could join the presidency and receive profitable direction, instructions, and help in their assigned work. This would afford opportunity for the quorum presidency to analyze the reports and records made by secretaries, and also give them the opportunity once each quarter to give instructions relative to secretaries' duties.

If the foregoing policy were put into effect and carefully carried out, quorum records could be kept up-to-date; quorum presidencies would become familiar with the work of the quorum and group secretaries; and all secretaries would become efficient in conducting their assigned duties.

The procedure presented in this article, outlining a program and procedure for each presidency council meeting, is suggestive for more effective work in the Melchizedek Priesthood quorums of the Church; however, there may be some alterations of this procedure to fit the needs of the individual quorums and conditions.

It is hoped that the suggestions given in this article will prove helpful to presidents of Melchizedek Priesthood quorums throughout the Church in their carrying forward and conducting the weekly presidency meeting.

A MISSIONARY'S REPORT

By Hortense Richardson

THIS is my son—this missionary here, Speaking words of truth, confident and clear;

This son of mine I reared through pain and joy
Stands before me now, a man—yet still a boy.

I listen with the rest and hear him say,
"These last two years were best in every way;
My parents have taught me from the start
These truths. Thank you from the bottom of my heart."

Do you wonder then, that I am very proud
Of him, who speaks so humbly to the crowd?

My heart is full—content with passing years,
Please excuse a Father's happy tears.



The Presiding

Aaronic Priesthood Under 21

New Activity Charts Now Available

WE ARE happy to announce the availability of our new Aaronic Priesthood activity charts. Those desiring to make use of the charts should order them in the near future so that, come the new year, they may be ready for use.

The chart measures thirty inches wide by twenty-two inches. It is printed on heavy paper suitable for displaying where those interested may view the record of each quorum member during the entire year.

The chart provides for the listing of each quorum member's name and for recording his record of activities in all requirements of the individual Aaronic Priesthood award for the twelve months of the calendar year.

One chart should be ordered for each quorum desiring its use. The chart is furnished without charge.

Prepare for Home Stretch in Award Program

THE home stretch in the award program for 1953 is upon us. We cannot expect to break the tape if we coast through these remaining few weeks to December 31.

Last year, many boys, several wards, and some stakes missed out on the awards by such narrow margins as to leave no doubt that had a little more organized effort been expended during November and December, they would not have had to watch the parade go by.

The individual Aaronic Priesthood award program is designed to make possible one grand parade of winners, with every Aaronic Priesthood bearer 12 to 21, participating. The parade ranks are forming now for 1953. Will your boys be part of it? Or will they stand by wishing they were in the grand march?

The ward and stake Aaronic Priesthood award is within the reach of all. Two hundred and fifty-nine wards, and five stakes, earned the award for 1952 to prove "it can be done." When you read the "honor roll" for 1953, will your ward or stake be included?

SEVIER STAKE BOASTS TWENTY-FOUR WITH PERFECT ATTENDANCE RECORDS FOR TWO YEARS OR MORE

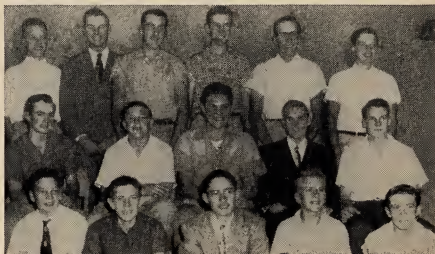
Twenty-four Aaronic Priesthood bearers, Sevier (Utah) Stake, know the price of success and its satisfactions. Each one has attended all priesthood and sacrament meetings for the number of years indicated by his name, as follows:

First row: Paul Ogden, 2; Stanley Davis, 2; Richard Hanie 2; Ronald Farnsworth, 2; William (Billy) White, 3.

Second Row: Roger Ogden, 3; Bryce Riddle, 3; John Agustus, 4; Thomas Dale, 5; James Christensen, 2.

Third row: Robert Ogden, 3; DeVon Ogden, 2; Ronald Young, 2; Robert Davis, 2; Maughn Pearson, 3; Richard Pearson, 3.

Those absent when the photo was taken: Gaylord Harward, 2; Dahl Winn, 2; David Larsen, 4; Lonnie Agustus, 2; Thony Sharp, 2; Wayne Hansen, 2; Max Jensen, 2; John Colby, 2.



Measure Senior Members By Life's True Values

THE challenge of the group adviser to senior members of the Aaronic Priesthood is to recognize the character qualities of the men with whom they are called to work and to direct their activities along the paths that lead to success in life.

The world's evaluation of a man's success is often distorted and warped because of the application of improper measuring devices.

Its acclamation for wealth, beauty, physical prowess, and social prestige often blinds us to the hidden but more valuable qualities of the spirit.

Fortune is fickle; wealth is lost overnight. Physical beauty and prowess are

fleeting. Their lasting values are limited by disease, accident, or age. Position and power are brought to an end by an adverse vote, a careless investment, or death.

The qualities of faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence are the true values of life. They last forever, when nurtured, and bring happiness, freedom, and exaltation to those who possess them. They are the qualities to magnify in the lives of senior members of the Aaronic Priesthood. They are the true measures of man's success.

Part Three In Leadership Meeting Is Essential

Considerable emphasis has always been given part one and part two in the ward Aaronic Priesthood leadership meeting.

For some reason or other, the importance of part three has never quite come into focus before so many of our bishops. We wonder why!

There are problems arising, every month, in every ward, which cannot appropriately be listed for consideration in the order of business for either part one or part two. Therefore, unless part three is conducted, as recommended, there arises the imminent danger that the problems peculiar to each of these divergent programs may receive the unorganized and belated attention which

are so often responsible for the unfortunate toll of inactivity in the ranks of the Aaronic Priesthood.

A prayerful study of all of the items listed in the order of business for each of the two council meetings, should convince every bishopric of the indispensability of part three.

The Handbook for Leaders of Aaronic Priesthood Under 21, pages 36-38, contains the suggested order of business to be followed in the council meeting of the ward committee for senior members of the Aaronic Priesthood and another order of business to be followed in the meeting of the ward committee for Aaronic Priesthood under 21.

THE IMPROVEMENT ERA



Aaronic Priesthood Social Program Not to Be Neglected

THERE is some evidence that our Aaronic Priesthood social and fraternal program for boys under twenty-one is not being given the emphasis it should receive. With the discontinuation of the standard quorum award, which required Aaronic Priesthood socials, there has been a rather serious letdown in this activity.

In some sections, leaders feel that our Aaronic Priesthood social program is the responsibility of the MIA as the recreational agency in the ward. Where this feeling persists, we find little or nothing being done by Aaronic Priesthood leaders to promote a priesthood social and fraternal program.

To assist our Aaronic Priesthood leaders in clearly understanding their responsibilities in this matter, we list the following recommendations for your guidance in this part of our program:

1. We specifically recommend that, under Aaronic Priesthood leadership, each Aaronic Priesthood quorum of young men under twenty-one, hold a quorum social at least twice each year and preferably each quarter. (Many quorums have a quorum social every month, year after year, and with excellent results.)

2. In addition to the quorum social, there should be at least one social each year, under Aaronic Priesthood leadership, for all Aaronic Priesthood members under twenty-one in the ward. Senior members of the Aaronic Priesthood are often made a part of this annual event. In many wards, and in some stakes, this social is held each year; (1) in connection with the celebration of the restoration of the Aaronic Priesthood; (2) in connection with a program honoring those achieving the individual Aaronic Priesthood awards; (3) both.

3. Where only a few Aaronic Priesthood boys are enrolled in a ward or branch, group socials including all priesthood bearers under twenty-one should be held. We emphasize that because only a few are enrolled, the few should not be denied this feature in our program.

In none of the above recommendations concerning our Aaronic Priesthood social and fraternal program is there any conflict whatever with the assignments and prerogatives of the MIA. We do suggest, however, that our Aaronic Priesthood leaders, under the direction of the bishopric, assisted by the secretary of the ward committee for Aaronic Priesthood under twenty-one, correlate our priesthood social program with the MIA to avoid conflicts.

We further recommend that all auxiliary leaders of boys twelve to twenty-one be invited to attend Aaronic Priesthood socials that there may be the proper example of wholehearted cooperation among leaders interested in the same age group.

Individual Award Record Increases Each Year

Our progress in the number of individual Aaronic Priesthood awards issued since the program was begun in 1946 is indicated in the following records for each year: 1946—8,364; 1947—10,320; 1948—11,705; 1949—12,643; 1950—13,842; 1951—13,996; 1952—14,721.

LOGAN SEVENTEENTH WARD AARONIC PRIESTHOOD, CACHE (UTAH) STAKE, are shown about ready to take off for one of those choice days of fun which boys never forget.

Bishop R. Owen Yeates, together with his counselors, quorum advisers, and quorum presidencies give proper attention to the social and fraternal side of our Aaronic Priesthood program, too often neglected on the ward level.

Ward Teaching Parallels Missionary Service

ONE of the happiest moments for a missionary is when he converts an honest investigator to the gospel. Thousands of missionaries have declared this experience to be the climax of missionary work. Every missionary hopes to have this soul-satisfying experience at least once during his career in the ministry.

Why shouldn't conversion of a truth seeker be a thrilling experience? The Master has made plain that bringing souls unto him is the most worth while work one can pursue. Since it is the greatest work, it will bring the greatest joy to those who faithfully engage in it.

The work of ward teachers parallels that of missionaries. Theirs is a missionary responsibility, too. They are to "see that all the members do their duty." Many ward teachers bear witness to the joy they have received through bringing indifferent members back into activity. There should be little difference in the reward missionaries receive for bringing converts into the Church and the compensation ward teachers may expect for reactivating those members who have become indifferent and apathetic toward the Church.

Those ward teachers who have not yet brought someone back into activity should accept this challenge at once. When this is accomplished, it will add to the joy of service, increase the enthusiasm of the ward teacher, and thus make his work more effective.





Lucy Grant Cannon

Lucy Grant Cannon Has Food Specialties, Too

Know Your LDS Cooks

SISTER LUCY (or "Lutie") Grant Cannon needs no introduction to LDS Church members. Her long career as a general board member, executive, and general president of the YWMIA has carved out a special niche for her in our Church hall of fame. But only the fortunate people (they, however, will number in the thousands) who have had direct contact with her, though ever so little, know her for the lovely, generous, down-to-earth housewife and mother that she is. And it is in this role that we want to introduce her to our readers.

You can talk with her for a few minutes and you think, "Why, she is just like my own mother." There is no pretense nor affectation about Sister Cannon. Her charm is in her naturalness and in her inherent good manners and vital interest and concern for everyone. You can discuss a recipe with her as you would with any neighbor over the back fence, at ease, completely. She does not demand, but she receives the greatest of respect and consideration because she herself is the embodiment of all the highest qualities of LDS womanhood. Yes, Sister Cannon is a great woman, whether she is presiding at a gathering of the leading women of the Church or is on an errand of mercy to a sick neighbor. She inherits these qualities of a gentlewoman no doubt from her noble Church lineage, being a daughter of President Heber J. Grant and Lucy Stringham. Incidentally, she has been called "Lutie" much of her life in order not to confuse her with her mother.

When I asked Sister Cannon for some of her recipes for readers of

THE IMPROVEMENT ERA, she said, modestly and sincerely, "I can't imagine myself posing as a cook," but considerate and helpful as always, she willingly co-operated. She has included, along with several of her holiday favorites, some year-round stand-by's.

When Sister Cannon was in what is now the Western States Mission, then the Colorado Mission, back in 1901, she learned how to make her famous onion dressing which she serves with her Thanksgiving turkey each year. A little English lady, a convert, taught her how. Sister Cannon says, "It sounds like a lot of onions, but it really isn't."

Onion Dressing

- 4 loaves of stale white bread (with crusts cut off)
- 1½ pounds butter or margarine
- 2 tablespoons (approx.) sage
- 1 tablespoon pepper
- 6 pounds onions, peeled and sliced

Fry onions in butter until light brown. Then add to crumbed bread,

(Continued on page 874)

The first requisite for fine stuffing is a good-textured bread, not too fresh.



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Logan, Utah, girl won first cooking contest at age 11

Teen-age Cook Wins Top Awards

16-year-old Elaine Tingey shows her mother the 45 cooking awards she's won. Last year alone Elaine took 12 ribbons at the Utah State Fair, the Pacific International Exposition and the Cache County Fair.

Like so many prize-winning cooks, Elaine uses Fleischmann's Active Dry Yeast. "It's tops," she says. "And so easy to use."

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Know Your LDS Cooks

(Continued from page 872)



Be sure the dressing is packed lightly.



Skewering keeps the juices in.



Brush lightly with butter.
THE IMPROVEMENT ERA

Here is a strongly spiritual, faith-promoting book to read in the home or send to a missionary. The story of a woman . . . who was caught

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sage, and pepper. No other moisture is necessary. If there is more than enough dressing to stuff the turkey, cook the remaining portion in a double boiler for about two hours. Add some of the turkey drippings as the stuffing cooks. It is hard to tell which has been cooked in the turkey. This recipe should be ample for a large turkey.

Plum Pudding

- 12 cups dry bread crumbs
- 6 cups milk
- 3 cups molasses
- 1 pound ground suet
- 6 pounds raisins
- 2 cups sugar
- 1 pound chopped nuts
- 2 tablespoons cinnamon
- 1 tablespoon nutmeg
- 2 teaspoons salt
- 2 tablespoons soda

Add molasses and milk to suet. Mix dry ingredients. Combine mixtures. Add nuts and raisins. Turn into buttered molds, cover and steam for three hours. Serve with the following sauce or with a lemon sauce:

Whipped Cream Pudding Sauce

- 1 cup whipping cream
- 1 tablespoon sugar
- 1 egg yolk (beaten light)
- 1/2 teaspoon vanilla

Whip cream and add sugar as cream is thickening. Fold in egg yolk and add vanilla. Serve immediately.

Icebox Cookies

- 1 cup brown sugar
- 1 cup granulated sugar
- 1 cup shortening
- 1 cup nuts (if desired)
- 1/2 pound dates
- 2 eggs
- 1 teaspoon soda
- 3 1/2 cups flour

Cream butter and sugar. Add eggs, well beaten, and soda. Add flour gradually and fruit and nuts. Roll in flour rolls. Cover with waxed paper and let stand overnight. Cut in thin slices and bake at 350° for about ten minutes. The time of baking depends on the thickness of the slice.

Coconut Cookies

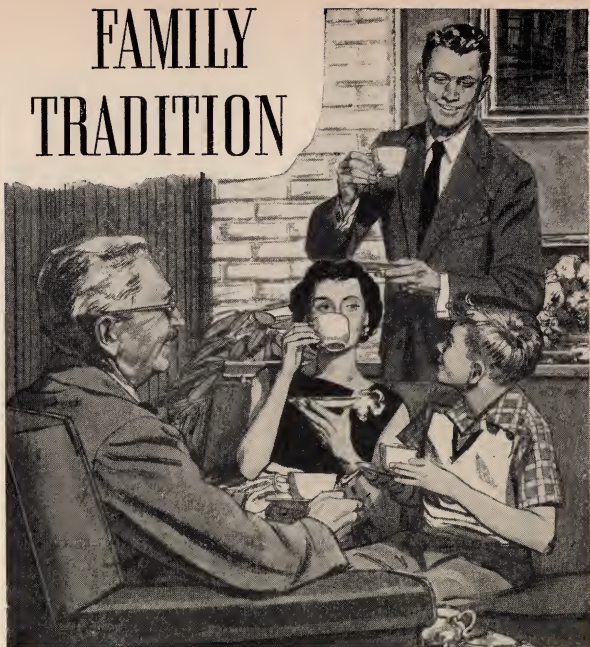
- 1 cup sugar
- 3 egg whites
- 1 teaspoon vanilla
- 1 1/4 cups shredded coconut

Sift the sugar. Beat egg whites until stiff. Add the sugar very slowly, beating constantly. Fold in the vanilla and coconut. Drop the batter from a teaspoon onto a greased and well-floured

(Continued on following page)

NOVEMBER 1953

FAMILY TRADITION



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grain-rich flavor. And you will, too. So why not join the ever-growing family of *Era* readers who serve caffeine-free Postum? Get a jar today. Instant Postum — at your grocer's.

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TURKEY DRESSING

EASY RECIPE

Mix together:

- 6 cups toasted Royal Table Queen bread crumbs
 - 1/2 cup finely diced onions — partially cooked if you prefer
 - 1 teaspoon poultry seasoning
 - 1 teaspoon salt
 - 1 cup minced celery
 - 1/2 cup melted butter
- Add enough hot water to moisten slightly
Pack body and crop region of turkey lightly with dressing



Milk Improved Bread
Enriched with vitamins and iron

Know Your LDS Cooks

(Continued from preceding page)

tin. Bake the cookies in a slow oven, 300°, for about 30 minutes. Makes about 50 one and one-half inch cookies.

Caramels or Turtles

- 2 cups granulated sugar
- 1 cup white syrup
- 1/4 pound butter
- 1 large can condensed milk or about 2 cups whipping cream
- 1 cup nuts (if desired)

Combine sugar and syrup and stir until partly dissolved. Place over heat and when boiling briskly add butter. A few minutes later add condensed milk or cream, a little at a time. During this process keep the mixture boiling and stir continually. Cook it to medium hard ball stage—230° on your candy thermometer. When done pour, while hot, into seven-inch square greased pan. Do not scrape pan. When cool cut into squares and wrap in waxed paper or place in candy cups. They keep indefinitely.

To make turtles, put two or three pecan halves in about a tablespoon of caramel candy. Shape into turtle and dip in sweet dipping chocolate. If the candy is too hard, when shaping, warm it a little; if it is too soft, put in the refrigerator.

Corn Soup

- 1 can corn
- 1 quart milk
- 2 tablespoons flour
- 1 tablespoon butter
- 1/2 teaspoon salt
- dash of pepper

Combine corn and milk and heat slowly. Let corn remain in milk for about a half hour to season it. Then put through strainer. Thicken with flour and season with butter, salt, and pepper.

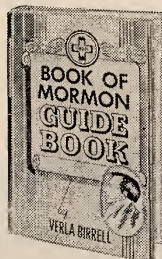
HOLIDAY parties at the Cannons are always fun and include good food that's almost too pretty to eat. Slices of fruit cake and exquisite little cakes, cookies, and candies are delicacies you'll never forget. Some of the loveliest morsels on a tray of Sister Cannon's goodies are the miniature cream puffs she serves. She says that she uses Sister Norma Anderson's éclair recipe (see IMPROVEMENT ERA, September 1953, pp. 709-710) and drops the batter from a teaspoon. One recipe will make from 60 to 90 small cakes. After they are baked, she splits them open and puts a little cream filling in each one. They are frosted in delicate colors—white, green, pink, yellow, and chocolate. They look lovely and taste even better. These small cream puffs can also be used for

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chicken salad. Make them a little larger—not more than 50 to a recipe—and fill with your favorite chicken salad.

When you talk with people who have been close to Lucy Grant Cannon and have eaten often at her home, you'll find that they praise her party foods, her homemade ice cream, her rich puddings, and creamy candies, but they reserve their most enthusiastic comments for the "Grant bread." It's a tradition in the family. Begun by President Grant's wife, Augusta W. Grant, this crusty bread is baked in long, thin loaves and served piping hot from the oven. You could make it out of your favorite bread recipe, if you had the "Grant" loaf pans. They have to be made by a tinsmith after a special design.

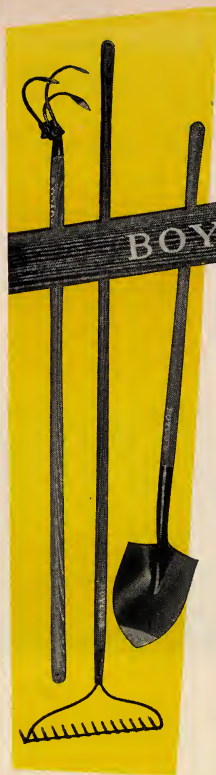
Sister Cannon has had a full, rich life of service to the Church. She was one of the first unmarried women to go on a regular mission. She was called to serve on the general board of the YWMA in 1917 and acted as a counselor to two presidents, Martha Horne Tingey and Ruth May Fox, before she was called to the presidency on October 29, 1937. She was released from her responsibilities as president after June Conference, 1948. For thirty-one years she labored in the presidency or on the general board of the YWMA.

Past and current members of THE IMPROVEMENT ERA staff have a special spot in their hearts for Sister Cannon. She has been interested in the welfare of the ERA and one of its ardent boosters from the time it was first begun under the guidance of her father. At one time she, with her sisters, addressed and stamped thousands of letters to the membership of the Church urging their support of this vital magazine.

Sister Cannon has been so busy with her Church work and rearing her family that she has had little time to devote to hobbies; however, one of her nieces says that her chief one is "feeding people." It is true that this is second nature to her. When there is sickness or a death in her neighborhood, she is sure to arrive promptly on the scene with a plate of sandwiches, cookies, or a thermos jug full of steaming soup, or if the weather is warm, a freezer of homemade ice cream.

On general board conventions her company was eagerly sought after, she laughingly claims because her co-workers knew that anyone traveling in the same car with her would never go hungry. She always took along a big box of tempting goodies—to keep from getting carsick, she says—but we rather think it was because she loves to "feed people."

On one occasion when she and Brother Cannon were returning from a North-
(Concluded on following page)



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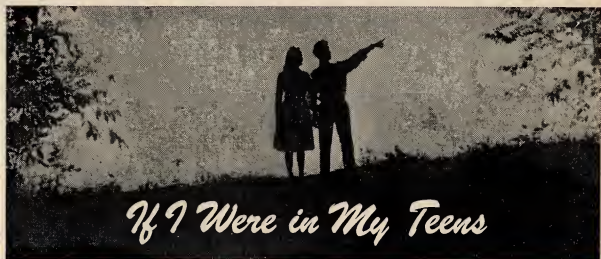
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west vacation, their automobile overturned. They crawled out, not much the worse for the experience, but the occupants of passing cars who stopped to help them were much concerned. What was the astonishment of one man who was solicitously inquiring about her health to have Sister Cannon turn the tables and say, "Won't you have an apple?" He managed to gasp, "First time I ever helped someone out of a wreck and was offered an apple."

Their lovely summer home in Emigration Canyon is a favorite gathering place for her six children and twenty-one grandchildren. Including the family, they have entertained more than

6,000 guests at their canyon home, which was originally built for President Grant. Sister Cannon is the wife of George J. Cannon, executive vice president of the Beneficial Life Insurance Company. They celebrated their golden wedding anniversary on June 26, 1952.

Lucy Grant Cannon has always lived close to the Lord, and he has been the guiding influence in her life. She has not enjoyed the best of health in late years, but her heart is as great, and her faith is as unwavering as ever. She is a help and a comfort and a blessing to all whose lives she touches, and as the Thanksgiving season approaches, her loved ones and friends know they have much to be thankful for in the life of "Lutie" Cannon.



If I Were in My Teens

by Ruth May Fox

MY OWN experience shows that we cannot always direct our lives just the way we would wish. Other than Sunday School for big and little, there was no youth program in my early years such as we have today in MIA. I was well beyond the teen age before there were any regular meetings for young men and women in the Salt Lake City

Fourteenth Ward. If I could turn back the years and could find myself surrounded by the wonderful opportunities of the present day, I am sure I would strive to make the most of them. Fortunate indeed is the girl who finds herself in a wholesome Latter-day Saint home, where order and obedience are the rule, and family worship through prayer is the prac-



Ruth May Fox, who named the Bee Hive department, talks with her teen-age granddaughter, as she was beginning Bee Hive work.

THE IMPROVEMENT ERA

tice. I am sure I would be active in Sunday School and the YWMA. I would strive to master the principles of the gospel and I would store my mind with passages of scripture from the standard works of the Church. These would not only be my guide, but they would also serve me in answering questions about my belief, and would assist me to influence others favorably.

I am proud of my Church for the position it takes in regard to recreation. If I were in my teens, I would find great pleasure in the recreational program of my ward and stake. I believe that I could find my choicest companions, both girls and boys, within my own Church. I would try to choose my girl friends and my boy friends from among the best; but I realize that to do so I would have to make myself one of the best to deserve the best company. I would not be a snob. I would be friendly with all, but I would not cultivate the close companionship of the coarse and the vulgar. I would seek to be worthy of the friendship of boys who showed their worth by their activity in the priesthood and the auxiliary organizations, and I would hope to find among them the one above all others that would become my husband.

I realize that a good man appreciates a good wife. I would therefore be diligent in my teen years in cultivating the homemaking arts. I would learn to cook and to make my own clothes. I would want to be more clever than those who depend altogether on the ready-mix and the can opener. I would pay tithing on what I earned, and I would be careful with my allowances or earnings. I believe it would help many young people to learn to do without. As a girl I had very little, and I am inclined to believe that thrift and frugality should be more highly regarded. These virtues I would strive to attain—if I were in my teens.

SEVENTEEN

By Elizabeth S. Norris

IT SEEMS but yesterday she wore
A small, starched gingham pinafore,
Her braids secured with rubber bands,
Two front teeth missing, stubby hands
In need of frequent scrubbing, eyes
Alight with wonder and surprise.

She now aspires to evening frocks,
Has permanents for stubborn locks,
While frequently my faint heart quails
Before her brilliant, painted nails.
She's still the sweetest thing alive,
But how I wish that she were five!

NOVEMBER 1953

Fritos RECIPE OF THE MONTH

FRITOS DRESSING

Serves 6-8

- 5 slices Bread
- 1½ cups Lightly crushed FRITOS Corn Chips (measured after crushing)
- ½ medium Onion (chopped)
- ½ cup Celery (chopped)
- ½ cup Chicken Stock
- 1 tsp. Poultry Seasoning
- 1 Egg
- 2 tsps. Baking Powder
- 1 medium Apple (chopped)

Directions:
Soak bread in water until moist. Add remaining ingredients and pour into a greased pan and bake at 375° F. for 45 minutes.
Suggestions: Giblets and hard cooked eggs may be added if desired.

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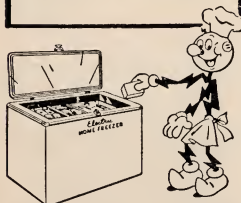
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Plan Now For Christmas Gift Giving

GROWING CHRISTMAS GIFT

by Ruth Kyle

WHEN I was a child, there was a lovely custom of giving growing flower bulbs for Christmas. The practice seems to have faded in recent years, but some children might be interested in reviving it.

It is a lovely custom because it is proof of thoughtfulness and that the gift is not "any old something" bought in the last-minute rush. One of the most beautiful gifts I ever received was a red hyacinth, in a pot wrapped with golden paper.

In giving a flower, one should obtain the bulb and pot about November 1. Heavy soil should be placed in the bottom of the pot, with about an inch of sandy soil on top. When the bulb is planted, it should be cov-



ered loosely, placed in the basement or other well-shaded spot, and the soil kept moist.

By Christmas Eve, the growing gift will be ready. The pot can then be wrapped in gold or red paper, beribboned, and placed as a spot of cheerful brightness under the Christmas tree.

HELP THE CHILDREN PLAN EARLY FOR CHRISTMAS

by Leana Carlson



by Ruth Kyle

WITH ribbons and bows back in fashion for hairdos, stoles, and necklines of tweed suits, the task arises of keeping them perky, fresh, and clean.

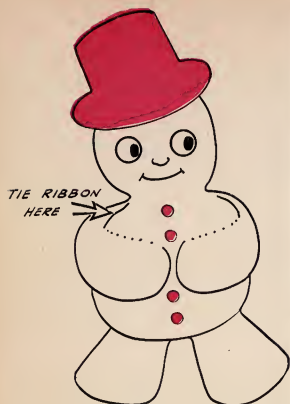
They can easily be kept new looking by whisking them through rich soapsuds after each use, then rinsing in warm water and drying with a towel. To give them perkiness, iron them right side down, under a piece of waxed paper.

HAVE you thought of starting your Christmas gifts early? An early start is best, and a good time to begin is now.

A convenient sewing kit is made out of an empty lipstick case. It is very nice to put in your mother's or sister's handbag. Wash the case thoroughly in warm suds; rinse, and dry. Most cases need no painting because they are very shiny and new looking. Press a small wad of cotton into the bottom and stick three needles threaded with white, black, and tan thread into the cotton. Add two or three small buttons and some small safety pins. Almost anyone would appreciate such a handy gift.

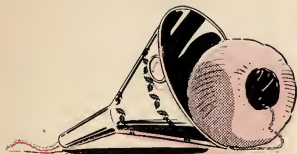
How would you like to surprise all of your little friends and playmates

THE IMPROVEMENT ERA



with an extra-special Christmas card? Here is the pattern for you.

Cut the snowman from white cardboard or something not too heavy. Color his top hat, and all the outlines black. Color the face. Cut arms on the dotted lines. Put a lollipop or two in the arm slits and tape them to the back. Tie a muffler or ribbon around his neck. These are very effective in decorating the tops of Christmas packages.



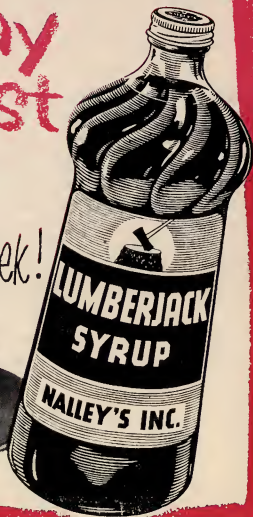
A very useful and attractive gift, a string holder, can be made from an old or new tin funnel. In case you don't have a shiny new funnel, be sure and use sandpaper to take the rust off an old one. Next, wash it in good soapy water and dry it. Paint the inside and out with a small can of inexpensive enamel. Let it dry between each coat. A light pink, blue, yellow, or white makes a nice base color. After the funnel is dry, trace a design lightly on it in pencil and color carefully in another color enamel; or, you can paste a colored design on the funnel that can be bought for a small sum. You now have a very attractive string holder, one that can be hung on the wall. Be sure to put a ball of string in the wide funnel mouth with the end of the string coming down out of the neck. Hang the string holder with the ring on top.

NOVEMBER 1953

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These Times

(Concluded from page 814)

beneficiaries of their predecessors in this, as in less desirable things. But the point is, President and Congress adjourned and relaxed! Something was different, in Washington, if not in the world!

With all these things, came a slight tendency to shift from a war to a peace economy. Deflationary news came from Mr. Hubert Humphrey, finally in September, instead of inflation, with the word of an "honest dollar." There was a marked new difference in the resolution of the American Bankers' Association in their September convention, calling for increase of imports and more world trade—instead of the call for a higher tariff. Apropos deflation, Secretary Humphrey viewed the vast American market with its tremendous purchasing power and high wages as an offset against any "recession," and he promised government support to stem any such trend. Yet debt was still rising and the budget unbalanced. Tax reduction in incomes was coupled with the threat of a national sales tax which could spell the death knell of state governments in the long run. (National sales and turnover taxes are principal fiscal tools of the Soviet economy and should be looked at very carefully on a national basis in the U.S.)

The tendency in the economy towards peace was still not strong enough to bypass the basic unfinished business of government—the resolution of the threat of international armed conflict with nuclear weapons. This threat is what keeps taxes high (not the schools and growing populations as some suppose) and takes from seventy-five percent to eighty-five percent of every American tax dollar.

What can be done here, about "transition?" This is the major issue of these times.

DEFENDERS OF FREEDOM

By Bess Foster Smith

THE Pilgrim Fathers, songs upon their lips,
Gave thanks to God for plenty, freedom,
friends;
And this Thanksgiving Day their praise com-
mends,
Should sting our placid consciences like
whips.

From many a rich descendant now who
sips
Sweet freedom's cup, no inward prayer
ascends,

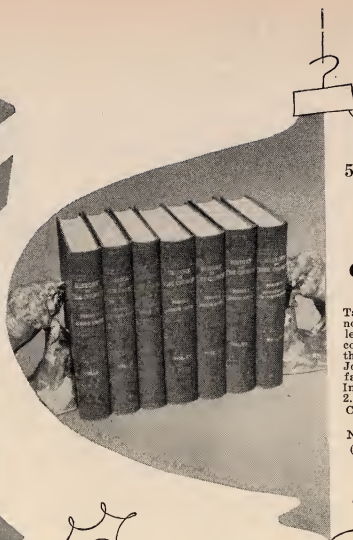
The Pilgrim Fathers, songs upon their lips
Gave thanks to God for plenty, freedom,
friends.

When every child of freedom really grips
The meaning of this heritage, and bends
His knee in thankful praises, he defends
His country more than armored battleships;
The Pilgrim Fathers, songs upon their lips,
Gave thanks to God for plenty, freedom,
friends.

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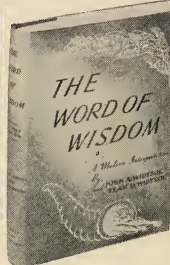
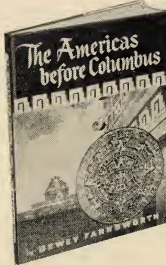
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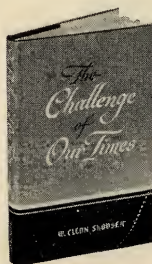
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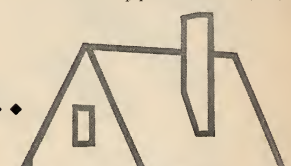
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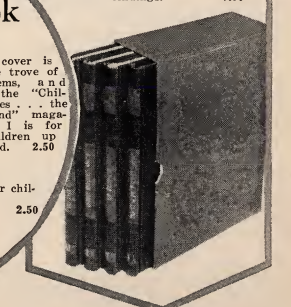
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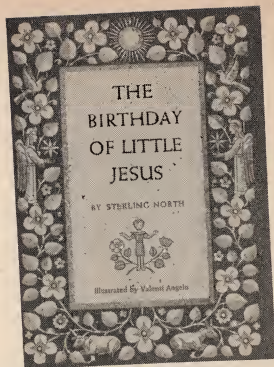
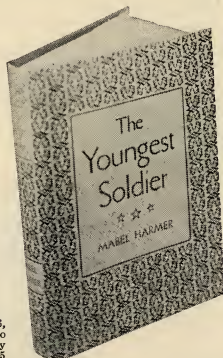
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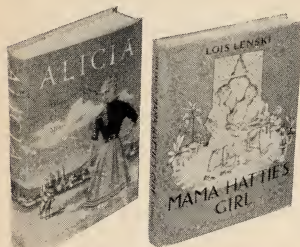
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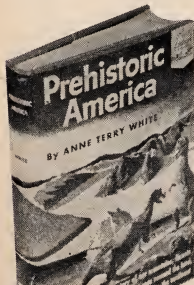
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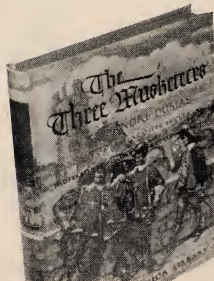
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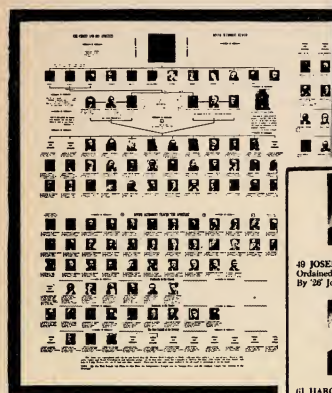
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Your Page and Ours

OUTSTANDING ACHIEVEMENT IN COPYING SEXTON'S RECORDS



Iva Minard

office and copied the entire record, with the exception of about two hundred names. She used her own car and gasoline and went to the sexton's office twice a week for almost two years until she had completed copying the records.

During this period she has copied fifteen thousand names, devoting four hundred hours to this labor of love, and has traveled thirteen miles each way, a total of over nine hundred miles.

Sister Minard is a convert to the Church from Missouri, and a member of the Menlo Park Ward of the Palo Alto Stake. We commend her for her highly meritorious achievement. Week after week she came persistently, quietly doing the work assigned to her. She won the friendship of those in the sexton's office. Now they have told her if she has need of the new records as they come in she is at liberty to copy them.

At a recent stake genealogical convention in Palo Alto (California) Stake, Sister Iva Minard was signally honored before those in attendance for her outstanding work in copying the sexton's records of the Alta Mesa Cemetery.

When the application was first made to copy these records, there was objection on the part of the officials for this to be done, on the grounds that it was illegal to make copies of such personal records. An explanation from the president of the California Cemetery Association removed this objection.

Once permission was obtained, Sister Iva Minard took her own typewriter with her to the sexton's

MOAPA STAKE HONOR BEES ATTEND SOCIAL

Moapa Stake Honor Bees of the YWMA and their leaders were guests at a social gathering held recently at the home of Mrs. Maude Strange, stake Bee Keeper, of Moapa Stake, Las Vegas, Nevada.

Out of sixty-one girls who have achieved the distinction of attaining Honor Bee ranks, fifty-four were present, representing all the wards in Moapa Stake.

The group enjoyed a swim at the Thunderbird Hotel and a luncheon at the Strange home. MIA stake officers attending were Mildred Ashworth, stake president; Nola Hardy, first counselor; June Huntington, stake Guardian Bee Keeper, and Mrs. Strange, Gatherer and Honor Badge Bee Keeper.

Moapa Stake records show that these girls filled a total of 792 honor badges to fill their ranks of Honor Bees, the most badges filled by any one girl being fifty. These girls for the most part have received two individual awards and the group hold four with hundred percent records for the two years of Bee Hive work.

Another outstanding feature of this group is that some of the girls travel as far as twenty-eight miles, one way, to attend their meetings.

These girls for the most part have received two individual awards and the group includes four with one hundred percent records for two years.

We are pleased to note that more and more servicemen are writing in voicing their interest in THE IMPROVEMENT ERA. Following is a sampling of our servicemen mail.

THE EDITORS

Pearl Harbor, Hawaii

Dear Brethren:

I AM writing in appreciation to you in sending me THE IMPROVEMENT ERA each month.

I have been in the Navy for over a year now, in which time I haven't had too much time to attend church. But this wonderful book and magazine has kept me informed of the daily happenings and improvements in our Church.

I cannot stress enough the great importance this is to me, and the many others in the Armed Forces.

Sincerely yours,
/s/ Irvin D. Anderson

APO
Seattle, Washington

Dear Editors:

I wish to express my sincere appreciation to all those responsible for making possible the mailing of the ERA to servicemen in overseas locations. I received my subscription through the generosity of the tenth quorum of elders, Crystal Heights Ward, Highland Stake, Salt Lake City, Utah. It has truly been inspiring to me, and I look forward to receiving my monthly issue of the ERA. My only regret is that it isn't a bi-monthly or weekly magazine. The ERA has been especially useful to me in this Aleutian Island location as the LDS servicemen's group here is often visited by nonmembers, and quite often I am called upon to deliver a talk that must be of interest to them as well as to members of our Church.

That the Lord may bless you in carrying on your work is my prayer.

Sincerely, your brother
/s/ Fred S. Sanders

Korea

Dear Sirs:

WITHOUT the monthly IMPROVEMENT ERA, I have only my actions and prayers, so I am very grateful for every page of our gospel literature that I receive overseas. I am constantly on guard for more LDS fellows, enough to hold our needed and wanted meetings.

It is a wonderful thing that our home wards are doing for the servicemen. We over here appreciate it very, very much.

Sincerely,
/s/ Pfc. Farrell McKinney

Korea

Dear Editors:

FAIR FAR away in this war-torn country, twenty Korean Latter-day Saints are sending our warm and deep greeting and friendship to all brothers and sisters all over the world.

It's the blessing of God that the gospel is preached here by the effort of American GI brothers, and members are increasing.

I received THE IMPROVEMENT ERA this spring for the first time. When I found the speeches delivered by our leaders of the Church contained in it, I was glad that I could hear them through the ERA.

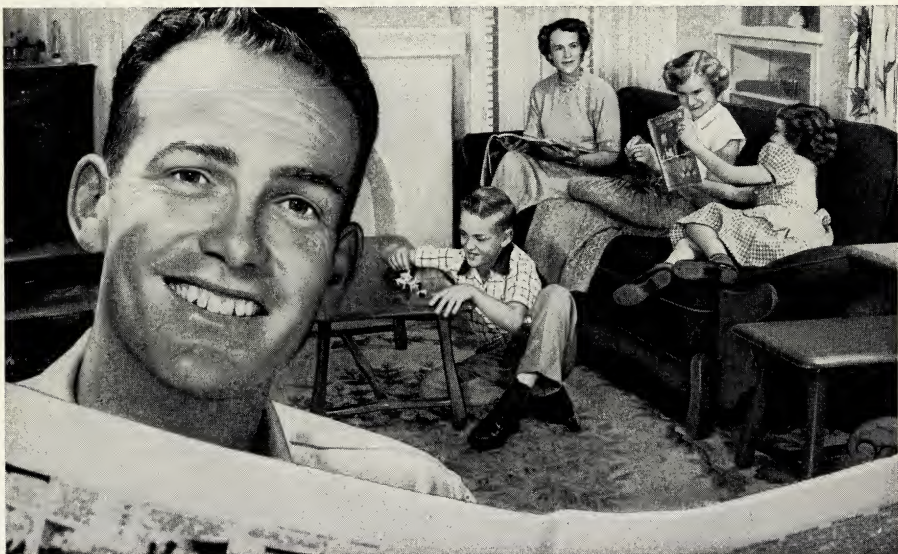
Were it not for the ERA, I couldn't have the way to hear the inspiring preachings and the news in the Church. I assure you that I enjoyed reading it and received encouragement, gained more gospel and doctrines.

"Era" is the torch that brightens the world.

Sincerely yours,
A Korean Mormon Boy
Kun Se Kwak



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Meet Forrest Dickinson, a driller from Whittier, California—and one of the owners of Standard Oil Company of California. Forrest is bringing up three youngsters, buying a home, and is also building a family nest egg by investing in his Company through Standard's stock ownership plan. Forrest and other Standard Oilers who are 35 or older and have 5 years of service, may, if they wish, invest a portion of their pay in Standard shares. The Company assists by contributing a percentage of its net profit to the stock ownership plan. Thus, in addition to salary and employee benefits, For-

rest shares Company earnings in two ways: through Standard's contributions to his stock purchases, and through dividends on stock. Nearly 95% of all eligible employees now participate in this plan. While several thousand previously had invested in Company shares on their own, 12,000 of a total 34,750 Standard Oilers are now shareholders. This means, of course, that better than one out of every three people who work for Standard also *own* Standard. That's why Standard Oilers work a little harder to serve you better—after all, it's *their* business, too.



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